A MIRROVR TO CONFESSE WELL

FOR

SVCH PERSONS as doe frequent this Sacrament.

Abridged out of ſundry Confeſſionals, by a certaine deuout, and Religious man.

FOR IOHN HEIGHAM.
ANNO 1624.

*55-235

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A MIRROVR TO CONFESSE WELL,

For the vse of such as doe frequent this Sacrament.

HAVING made the signe of the CROSSE, thou shalt say the *Confiteor*, if thou canst, and afterwards thou shalt saie:

Father, I was confessed in such a time, and did my Penance inioyned me: and now accuse my selfe, that I

not come to Confeſsion with that preparation and ſorrowe for my ſinnes as I ought.

I haue not loued, nor thanked God for his benefites, as I was bound.

I haue made my prayers, and heard Maſſe, with a diſtracted minde.

I haue receaued my Sauiour with ſmale deuotion: of al which I doe confeſſe my fault.

I haue bene diſobedient, and made thoſe that were at home with me to contende, and haue contended alſo my ſelfe. It is a Veniall Sinne.

I haue had manie idle and vaine thoughts, they are V. S.

I haue had euill thoughes, but againſt my will, and haue caſt them off, as much as lay in me: yet I do accuſe my ſelfe of negligence in this behalfe.

I haue had euill thoughts, and willingly haue delighted my ſelfe in them, and would haue put them in execution, if I had could. Here thou muſt explicate, what thoughts they were, and the number of them alſo, becauſe they be Mortall ſinnes.

I haue willingly thought

of others, and iudged rashlie of them in grieuous matters, and that without any lawfull cause. It is a M.S. but in things of no moment, or of verie smale, it but a V.S.

I haue suspected euill of others, without any certaine opinion, it is a V.S.

I haue doubted in matters of fayth. If vnwillingly, it is a V.S. If with deliberation, it is a M.S.

I haue giuen credite to dreames, enchantments, and other superstitions, but not stedfastly. If stedfastly, thou

must

muſt tell what, and how it was: as alſo if thou haſt made, or cauſed to be made, any enchantments, or witchcraft: & if thou haſt borne about thee any ſuperſtitious writings, of what ſorte they were.

I haue thought, that in ſome thinges God doth not well, but this agaynſt my will. It is a V. S. if willinglie, it is a M. S.

I haue in my heart, deſired euill to ſome perſons, but not with intention that any euill ſhould happen vnto them. It is a V. S. but if it were with a

full

full purpose, and in weightie matters, or of importance, as to wish their death, & the like: it is a M. S.

Then hath a man a ful purpose, when he doth marke the euill, and yet doth wish it to any one.

I haue bene sorrowfull at other mens good, & taken joye in their euils that were of importance, and this with a setled mind. It is a M. S. but if it were without deliberation, it is a V. S as also in light matters.

I haue

I haue taken pleasure in my Mortall sinnes of time passe, and haue bene sory that I had not committed more and this with a stedfast minde. It is a M.S. as also to desire that one sinne mortally, or forsake not mortall sinne.

To prayse one for committing a mortall sinne, or to exhorte him to doe it, is a M. Sinne.

I haue made a vowe, & haue not kept the same being able. It is a M. S. Thou must tell what vowe it was, because not

to keepe a vowe in a ſmal matter, as of a *Pater noſter*, is no M. S.

I haue lyed, without ſwearing, or hurte of my Neighbour, it is a V. S. with an oath it is alwaies M. S. although it were in ſport. So likewiſe whē thou doeſt ſweare that which is doubtfull for true, & when thou haſt no minde to performe that which thou dooſt promiſe with an oath: & when thou dooſt ſweare to doe any thing that is a mortall ſinne, if indeed thou haue a minde to fullfill it, there be two mor

tall ſinnes.

It is a M. S. not to fullfill an oath made of a good thing, if thou be able to keepe the ſame.

Likewiſe it is a M. S. to make any other ſweare falſely.

Alſo if thou doeſt thinke that thou doeſt ſweare falſly.

To ſweare that thou wilt do any thing, which thou dooſt either know or ſuppoſe, that thou canſt not do, is a M. S.

To ſweare in vaine, that is without neceſſity, is a V. S. if yet that which thou doeſt

ſweare

ſweare be true.

To ſay by my fayth, in trueth, or truly, not meaning thereby the fayth or trueth of God, is no oath.

To ſay, God helpe me, by this heauen, fire, or other thinges, adding God thereunto, as alſo to ſay by my life, by my ſoule, and the like, is an oath.

To ſweare, to accuſe an other, with intention ſo to doe, if afterwardes thou do it not, becauſe thou doeſt thinke it not to be done, is not periury nor ſinne; ſo the mother that

doth

doth ſweare to beat her childe though she doe not beat him, doth not ſinne.

To ſweare not to do a thing which in it ſelfe is no ſinne, nor occaſion of ſinne, but is indifferent; as for example, not to weare any more ſuch hoſen, not to play at Teneſſe, not to go with ſuch a one, or in ſuch a houſe or ſtreet, if thou do the contrary it is no M. S. vnleſſe there were any cauſe of M. S. which cauſe being remoued, thou mayſt go.

I haue curſed aſwell others, as my ſelf through choler, but

without intention that any euill should befall them. It is a V. S. but with a purposed minde it is a M. S. The like is to be vnderstood of cursing the soules of those that be dead.

I haue called vpon the diuell to helpe me, to carie me awaie, or to doe any harme or good, to my selfe or others, without desire it should be so indeed, a V. S. with a ful purpose, it is a M. S. As also to doe him any reuerence, or giue him thy soule, is a M. S.

Thou shalt tell whither

thou haſt blaphemed, or curſed God, Chriſt, or the Saints, and whether thou haſt ſpoken any injurious wordes againſt them, for it is a M. S. And thou muſt vtter what ſort of blaſphemies, and injuries they were.

I haue of purpoſe giuen occaſion to others, to curſe, or blaſpheame God, his Saints, or other men, and haue done and ſpoken things without any neceſſitie, knowing that by this they would blaſpheame. It is a M. S. The like is to be ſaid of ſcandall, touching that

that

that doth concerne a matter of Mortall ſinne, if it be giuen of purpoſe.

To curſe the day, the tyme, water, winde, &c. without intentiõ to curſe God who hath made thẽ, is a V.s. So to curſe Chriſtmas day Eaſter day, &c without mind to curſe the miſteries cõteined in thoſe daies, or by thẽ repreſented is a V S.

I haue ſpoken injurious & villanous wordes of importance, againſt ſome perſon, diffaminge them by this meanes, as calling an honeſt woman a queane, an honeſt

mans ſonne, a baſtard, &c. it is a .M.S. but if it be a light matter, it is a V.S. and of grieuous injuries, he is bound to aske forgiueneſſe, & make reſtitution.

I haue ſpoken euill of others, and ſlaundred them in matters of great waight, by ſaying they haue committed ſome filthie actes, they haue ſtollen, &c. it is a M.S. but in light matters, it is only a V.S.

To vtter true things, but yet vnknowen, with minde to diffame any one grieuouſlie, or ſo that infamie doe

follow thereof. is a M. S.

To ſpeake that which is notoriouſly knowen, as to ſaie ſuch a woman is a harlot, shee being ſo indeede, is no ſinne: and the like is to be vnderſtood of other publike ſinnes, and ſinners.

I haue willingly giuen eare to ſuch as ſpeake ill of others, for ſome great hatred or enuie. It is a M. S.

For one to vaunt him ſelfe to haue committed a M. S. which he hath not committed, if it be with notable harm of himſelfe or others, or with

other

other mens infamie, or with some euill intention, or to take pleasure as if he had done such things, is a M.S. But without these conditions, it is a V.S forsomuch as he is prodigal of his owne fame, whereof himselfe is the owner.

I haue not heard MASSE vpon Sundaies, and Holie daies, or haue lost a great part thereof, without any lawfull cause, it is a M.S. So also to haue a minde not to heare MASSE on such daies. Likewise to be occasion that others do not heare it at such times,

without any lawfull reason.

Moreouer to talke the greateſt tyme of maſſe on thoſe daies, or to thinke purpoſely on other affaires at that time, is a M. S.

If one doe not faſt being of ſufficient yeares, it is a M. S.

To worke vpon Holie daies for much ſpace of time, it is a M. S.

I haue borne hatred to my parents & ſuperiours, & wished thē ſome great hurt, with a deliberate minde, it is a M. S.

I haue not obeyed my Parents and superiours, in that

which

which appertaineth to the gouernement of their family & goods, if it be aduisedly and with contempt, it is a M. s. otherwise it is Veniall, in smal matters, but it is a M. s. in matters of importance.

I haue disobeyed my superiours and Rulers in such things as belong to good maners, and to the saluation of my soule, as to flie scandalls, plaies that be forbidden, and the like: it is a M. s. so likewise if one doe thinke it to be a shame that he is borne of such Parents, or to be taken for

their

their child, if it comes of contempt, but if it be to auoyde greater incommodity, it is not a mortall ſinne.

I haue bene at variance, I haue ſtroken others, fought with them, and throwen at them, &c. with intention to doe thé notable harme, it is a M. S. but without ſuch intention, and in light things, it is a V. S.

I haue borne hatred to others, wishing them ſome great dommage, it is a M. S. but in light matters, and without intention of euill, it is a

Veniall

Veniall ſinne,

To reueale a ſecreat with notable hurt, or with minde to domage thy neighbour, is a M. S. As alſo if thou diddeſt ſweare not to reueale it.

To commit any carnall and filthie acte with thine owne ſelfe, it is a MORTALL ſinne. And if at the ſame time, thou hadſt thy minde ſet vpon any man or woman &c. If thou doe not vtter this circumſtance in Confeſſion, the Confeſſion is of no valewe.

Thou muſt alſo Confeſſe, if

thou

thou haſt ſinned with any o-thers, and with what ſort of perſons. Likewiſe of touching others, of kiſſing, of promiſe, of vncleane wordes to any euill ende: all be M. S. As alſo all deſires to ſinne, when there is a full purpoſe.

I haue had carnall motions, and haue taken pleaſure, and bene glad of them, & this willinglie. They are alwaies M.S. but not if they be againſt our will, and doe diſpleaſe vs, and that we ſeeke to be ridde of them, as ſpeedilie as wee may: but if we were a

little negligent, they are Vices: and it is expedient alwaies to Confesse them.

I haue desired to be beloued of men or woemen, to an ill ende. I haue cast my sight, here and there, and wandered vp and downe, to accomplish my ill desire, and would haue fulfilled the same, if I had could. I haue decked and trimmed my selfe for this purpose. I haue read & song, lasciuious & wanton things, tending to the same ende. These thinges are alwaies Mortall sinne, when there is

a deliberate minde.

I haue had pollution in my ſleepe, without any faulte of mine, and was afterwarde diſcontented that I had it. It is no ſinne. But when willinglie there is occaſion giuen, or when we take pleaſure of it, as of an ill act, it is a M. s.

So likewiſe when we doe wish or deſire, that a filthie carnall dreame had bene true indeede. As alſo the pollution that a man hath being waking, through his owne fault, by thinking, looking, or touching others, or him:

selfe, is a *M. S.*

To sinne with brute beastes, or to take carnall delite by touching or behoulding thé, &c. is M. S.

I haue taken other mens goods, and haue deceaued them in matters of importãce it is *M. s.* So likewise to take any thing of moment in the house where we dwel, against the will of those that be superiours in that howse, and it is called domesticall or household theste: in a small matter it is *V. S.* with mind to steale much, it is a *M. s.*

I haue desired other mens goods vnjustlie, and to doe them some great dammage, and this with a full purpose: it is a *M.S.* but not when one doth desire to haue as great goods as another, without harme or dammage to him.

I haue bin proude: vaunting, and preferring my selfe before others, & contemning them.

I haue bin vaine glorious, & praised my selfe: but verie sleightlie, without harme of anie others, and without taking due honour from God it

is a V.S. So likewise of anger in smale thinges, as also of Glutonie, Couetousnes, slouth, &c.

Moreouer if thou haue committed any other sinnes, that be not written or set downe heere, thou must yet Confesse them.

If one did remaine a whole yeare, with purpose to commit mortall sinne, neuer repenting him selfe therof all that time, he is in state of mortall sinne, and ought to Confesse how long he hath bin in that state by saying, I haue borne

hatred a whole yeare: I haue had carnall desires two moneths &c.

Certaine aduises.

NOTE 1. That before thou goe to the sacrament of confession, thou must thinke vpon thy sinnes, and examen thy conscience wel, reading such thinges as be noted heere. Thou maist also write thy sinnes, and reade them before thy ghostlie father, if thy memorie doe not serue thee.

Note 2.

Note 2. That to conceale, one mortall ſinne, willinglie, is ſacrilege, and the Confeſſion is not auaileable, nor of force: as neither that confeſſion which thou doeſt make afterwards, although thou doe confeſſe the ſinne left out before, if thou doe not vtter that in thine other confeſſiō, thou dideſt willinglie conceale it: and thou muſt repeate as well the former confeſsion, as all others made in this maner. so likewiſe if thou doubt whether any thing be a mortall ſinne, and doeſt not vtter the

ſame, it is a M. s. but not if thou leaue to doubt, and art reſolued that it is no M.S.

To cõceale a Venial ſinne, & not to cõfeſſe it, is no M.S.

Note 3. That the Confeſſion is not of force, if thou haue not a true and full purpoſe to abſtaine from all Mortall Sinne, and true ſorow for thoſe that be paſt: nay thou doeſt ſinne mortallie, if thou goe to Confeſſion with intention to be abſolued in that ſtate: but not if thou goe with a deſire to be holpen of thy ghoſtlie father, and

to doe that which thou oughteſt.

Note 4, That thou muſt tell the number of thy Mortall ſinnes, as neere as thou canſt remēber, & if willingly thou doe not vtter them, thy Confeſſion is not auaileable: as alſo if thou doe not manifeſt the circumſtances which doe chaunge the nature and kinde of Mortall ſinnes. And therfore it ſufficeth not to ſaie, I haue ſinned with a woman, but is needfull alſo to tell whether shee were kinne to

thee or no: and if shee were such, then whether she were a virgin, or a married woman, Religious or secular, &c.

Note 5. That a man must forgoe and leaue the occasion of M. S. as the conuersation of such persons, and in such places, where, and with whom, he is wont to sinne, otherwise he may not be absolued: for that it is a signe that he doeth not repent him selfe, although he saie the contrarie in wordes.

Note 6. That it is necessarie to restore other mens goods,

as ſoone as may be, and likewiſe their good name, by ſaying, that is not true which I tould of ſuch, or ſuch a perſon, and this to all thoſe to whom it was ſpoken of, if it were falſe: but if it were true, it is ſufficient to praiſe the perſons that were ſpoken ill of.

Note 7. That if one had bin a meanes, or procured, that any other ſinned mortallie, he muſt needes confeſſe it.

Note 8. That if one went into Nuneries forbidden by Excommunication without licence, he is excommunica-

ted:

ted: as alſo he haue ſtrooken by diabolicall ſuggeſtion any Religious perſon, or any that had holie orders, or ſuch as had leſſer orders.

Note 9. That he which doth examen his conſcience touching the thinge a fore-mentioned, muſt take that onlie which he hath donne, and tell it as it is there ſet downe, that is, whether he did it with a full purpoſe, or no: and the like is to be vnderſtoode of lies, whether they were with oathes, or without them, that ſo the

ghoſtly

ghoſtlie father may knowe when it is a M. S. and when not. The which thou ſhalt ſee, if thou doe finde, adjoined therunto theſe letters M. S. and where there is V. S. it ſignifieth a Veniall Sinne: which being vnderſtoode by thee, thou muſt flie mortall ſinnes, and chooſe rather to die then to commit one onlie: as alſo thou muſt eſchue venial ſinnes as much as lieth in thee.

Note laſtlie, that a *ſtedfaſt minde, a full purpoſe, a reſolute will, a deuſedlie*, and *with all our*

hart

hart, is one thinge, and when this is, it maketh that our thoughts, desires, words and deedes be mortall sinne, in matters of importance, and therfore it is needfull to refraine our wil that it consent not, but rather to saie with our will, *I wil not*, or *no*; for that, where the will hath repugnãce, there cannot be sinne, especiallie mortall: wel there may be veniall sinne, by reason of our negligéce, in not resisting so soone as we should. As for example, if there came to thy minde an euil thought, whilst

thou

thou dooſt not marke it, it is no ſinne: but when thou doeſt reflect vpon it and ſee it, if thou doe caſt it off ſpeedilie, thou doeſt merite therby: and a little negligence in this behalfe, doth make it a Veniall ſinne: but voluntarie, or willing delighte in the ſame, doth make it mortall, albeit thou hadſt no purpoſe to put it in execution, but onlie to take pleaſure in ſuch a wicked thought. The reſolution to put it in practiſe, dooth make the ſinne greater, and if it be done in deede, it maketh it

yet greater, & whē there was the act now reallie donne, it is ſufficiēt only to cōfeſſe the ſame, becauſe in this is vnderſtood the thought, & the reſolution made: but if it were a thought, onlie with the delite aforeſaid, it muſt alone be vttered in Cōfeſſiō eunē as it paſt

Some one perchance will ſay. Sir I can not ſpeedilie rid my ſelfe of ſuch naughtie thoughtes. The anſweare is: that then thou art ſuppoſed to haue caſt them off ſpeedilie, when thy will doth repugne and miſlike of them, and

ſayeth *no* or, *I will not*, albeit ſuch thoughts continued for a whole yeare together, or turned back a thouſand times a day, againſt thy will. The which if it be vnderſtood aright, and as it behoueth, will giue exceeding great cõfort to deuout ſoules, & to thoſe that haue a timerous cõſcience, who neuer would conſent to any ſin. Frõ which being free together with doing good & godly works, we may hope through the grace of almightie God, to arriue to the glorie of heauen, by his infinite mercie. Amen.

WHAT

WHAT THE PENITENT OVGHT TO DOE AFTER he hath examined his conscience.

AFter that the penitent hath recollected himselfe, gathered, and set before his eyes, that which his conscience shall tell him, of the sins which he hath committed since his last Confessiō, be it either by thoughtes, by words, or by workes, he shal excite him selfe to cōtrition & repētance for his sinnes, where with he hath defiled the beauty of his soule, with

great confidence in the mercie of God, and in the merits of the pretious blood of IESVS CHRIST, *by the which we are washed from our ſinnes in the Sacrament of Pennance, & with a firme purpoſe of amendemẽt; for which effect, let him ſay the prayer following.*

A deuout prayer to procure Contrition.

O Good IESV, good IESV, good IESV. O my hope, my refuge, & my health; haue mercy, haue mercie; haue mercie on me. Alas I am a moſt wicked, and moſt

vnworthie ſinner . I am a moſt vile ſinner. I haue ſinned I haue ſinned, I haue ſinned, and done euill before thee. After a thouſand, and a thouſand graces receaued from thee, After a thouſand, and a thouſand promiſes made vnto thee, I am as wretchedly fallen as before . A thouſand times therefore, haue I deſerued to be euerlaſtingly damned . Nay, hell it ſelfe hath not ſo many punishments, as I may worthelie correct my ſinne and iniquitie . Wretch that

I am, I am vnworthie to be called thy creature. Vnworthie whome the earth should beare, or to whom it should afforde any manner of sustenance. O my Lord, I haue just occation to shed foorth a riuer of teares, yea rather of blood, then of water. It is truely a wonder, that my harte doth not burste in sunder, with vehemence of Contrition, when I consider the greatnesse, and enormitie of my sinne. O would to God, would to God, I had neuer

offended. Would to God I had neuer letted thy grace in me. Would to God I had neuer contemned thy mercie towardes me. O let it pleaſe thee ſweet IESV, for the ſame thy mercie, once more to waſhe me with thy pretious blood. Once more to heale me with thy ſacred woundes. Once more to ſanctifie me with thy death and paſſion. O cleanſe me, cleanſe me, cleanſe me perfectly. Reſtore me the innocencie which thou gaueſt me in Baptiſme, that I may truly pleaſe thee. Here I make

Lorde,

Lorde, in thy presence, and before all the Angels and blessed spirits, a firme purpose to amend my life. I renounce al sensuall delectation. I renounce all vanitie and impuritie. I renounce, and vtterly detest, al sinne and iniquitie. My deere Saviour, shed foorth thy wrath vpon this mybody. Afflict me. Cut me in peeces Burne me in this worlde. Lay thy Crosse vpon my shoulders. I am content with al, only that I neuer more offende thee.

A prayer before Confession.

O Most sweete Lord, th
fountaine of all mercie
giue me I beseeche thee, tru
Contrition and sorrowe fo
my sinnes. Send me the gift
of speech and of veritie, that
may explicate and declare m
sinnes, humbly, simply, an
entierely to my ghostly Fa
ther, without either disgui
sing, or concealing any thing
to the end that making an en
tire Confession, I may obtain
a full and perfect absolution
Amen.

Anothe

Another for the same.

O Moſt beningne & gentle Sauiour IESV, I beſeeche thee by the merits of thy bitter Paſſion, that it would pleaſe thee to haue pittie on him whom thou haſt created to thyne image and likenes, and bought by a painfull and dolorous death. O my Lord, who art the wiſedome diuine, let it pleaſe thee to informe me of the knowledge of my ſinnes, that I be not deceiued by the ſpirit of lying in the recitall of them,

which I intend to make to my ghoſtly father, by thee eſtablished, in vertue of thy pretious bloud to giue me abſolution. O my Lord, which art the power diuine, driue from me, I beſeech thee, all feare and humane shame, to the end that I be not any wayes withdrawen, to open and manifeſt the woundes of my ſoule: grant this by the merits of thy woorthy woundes, ſo many tymes for me opened and renued. Amen.

What the penitent is to doe when the Prieſt giueth him abſolution.

WHILST the Confeſſour ſhall giue the Abſolution, the Penitent may conſider the great bounty & mercy of God, to haue giuen vs this Sacrament, for the waſhing and Purgation of our ſoules, by the merits of the Paſſion of our Lord Ieſus Chriſt: or thinke vpon ſome poynt or article of the Paſſion: or ſay ſome briefe jaculatory Prayer, ſuch as this which followeth, or the like.

A Prayer to be ſaid whilſt the Abſolution is giuen.

O My ſweete Lord God, giue me the grace, that there be not in me, any impediment to receaue the true, entire, and totall remiſſion of all my ſinnes, by the merite of thy moſt precious blood shed for me vpon the Croſſe, O IESV haue mercie on me. O God be merciſull to me a ſinner. Thou who ſuffereds for me, haue mercie on mee.

A Prayer after Confession.

O My Lord God the Father of mercy, who hast called me, & expected my repentance, and comming vnto thee by the Sacrament of Confession, thou hast gently receaued me, by thy bountie, pittie, and mercie, and by the merits of the precious bloud of my Saviour IESVS, which hath bene applied vnto me in this holy Sacrament. Thou hast giuen mee the grace to haue Contrition,

and ſorrow for my ſinnes and faults, which is the firſt part of Penance; Thou haſt giuen me the force and conſtancy to confeſſe them all, ſo farre foorth as I could remember, which is the ſecond. Giue me grace now to fullfill the third, which is Satisfaction, in diſcharging me duely, and deuoutly, of the payne which is cõmanded me, ſo that hauing accomplished the whole myſterie of Penance, I may be receaued & reckoned amongſt the number of thy true children, with Saint Peter, and

S. Mary Magdalen, the true mirours of pennance. Amen.

Another for the same.

O Soueraigne bounty, bottomeleſſe depthe of mercie, and God of all clemencie and ſweetnes, it is vnto thee that I come to render my ſelfe: vnto thee I make my refuge, hauing vnfoulded my faults in the Sacrament of Confeſſion, and diſcharged my ſelfe of the great burthen of my ſinnes, which did ouermuch oppreſſe my ſoule, wher of I giue thee moſt humble

thankes, and I beſeech thee, to confirme in my ſpirit the hope of ſaluation, which thou haſt giuen me by newnes of life, the which hereafter thou maiſt make to grow in me by thy holy grace. O let it pleaſe thee for the time to come, to ſupport me by thy power, to the ende that I fall not into the ſnares of mine enemies, who ſeeke euery moment to deuoure me. I call, o Lord, for thy helpe, helpe me againſt the world, the fleſh, & the diuel, that I may keep & preſerue me in the obſeruance

of thy holy commandements, and diligently, humbly, and deuoutly ſerue thee, and laud thee, by the bloud and merits of IESVS CHRIST thy Son, to whome with thee and the Holy Ghoſt, be all prayſe and glory. Amen.

FINIS.

CERTAINE VERY PIOVS AND GODLY CONSIDERATIONS.

Proper to be exerciſed, whilſt the incruentall Sacrifice of the Maſſe is celebrated.

SET FORTH

For the comfort and benefite of all deuout Catholikes.

By IOHN HEIGHAM.



ANNO 1614.

THE MANNER HOVV TO HEARE MASSE.

AND FIRST, Of the Ornaments appertayning to the Priest.

Of the Amice.

WHEN the Priest putteth the *Amice* before his eyes: I will consider the cloath wherewith the Iewes did blind-fould the

eyes of Christ, & buffet him on the face saying. *Prophecie vnto vs, O Christ, who was he that smit thee.*

Of the same.

VVhen he puteth the same *Amice* vpon his head. I will consider the sharpe Crowne of thornes, which was set vpon our Sauiours head, which peirced his braines, to his exceeding torment.

Of the Albe.

VVhen he putteth on the *Albe*, I will consider the longe white garment, wherin Christ being cloathed, they mocked

him

him, despised him, and reputed him for a foole.

Of the Gyrdle.

VVhen he puteth on the *Gyrdle*. I wil cal to minde how they streightly bound the handes of our Lord behinde him, and like a notorious malefactor, led him from place to place, and from one Iudge to another.

Of the Manuple.

VVhen he putteth on the *Manuple*: I will consider the cordes wherewith they tyed that innocent LAMBE, whilst he was lamentably whipped.

and scourged at the Pillar.

Of the Stole.

When he putteth on the *Stole*: I will consider the heauy Crosse, which was layde vpon our Sauiours shoulders: as also the ropes wherwith he was ignominiously haled to the Mount of Caluary.

Of the vestement.

VVhen he putteth on the *Vestement*: I will consider the purple Garment wherewith being reuested, in most pitifull manner he was shewed of PILATE to the people, saying *Ecce homo*. Behold the

man.

And I at the putting on of these, will beseech our LORD to graunt vnto me; The *Amice* of Sufferance; The *Albe* of cleane conuersation; The *Girdle* of chastitie; The *Manuple* of cõstancy. The *Stole* of Obedience. And the *Vestemẽt* of Charity.

Of the Introibo, or entrie to the Masse.

WHen the Priest beginneth the *entrie to the Masse*, I will consider the great dignity and woorthines of this holy Sacrifice, and

mine owne greate vnworthi-
nes to be present at the same.
And I will beseeche our Lord
that I may woorthelie assist
thereat, and that him selfe
would put those woordes into
my mouthe, and those con-
ceptions into my harte, which
as his owne, may both be
heard, and receiued of him.

Of the Confiteor.

VVhen he sayeth the *Con-*
fiteor I wil consider the offece
of our first parents; the offen-
ces of al the world; and myne
owne offences. Of all which
I will most hartilie aske forg-

uenes.

Of kiſsing the Altar.

VVhen he approacheth to the *Altar* & *kiſſeth* the ſame. I will conſider the Incarnation of CHRIST, and the vnion of mans nature, with the word Eternall; And further, the ſpirituall vnion of euery ſoule with his Lord IESVS: which vnion of my ſoule with my Sauiour, I alſo will deſire.

Of the introite.

WHen the *Introite* is ſaide; I will conſider the great and feruent deſire of the

thers, for the comming of CHRIST. And I also will desire, that he will vouchsafe to come vnto me, and to dwell in my soule.

Of the Kyrie eleison.

VVhen *Kyrie eleison* is said, I will beseech the three diuine persons, the Father, the Sonne, and the Holie Ghost, to haue mercie vpon me, and vpon the whole world.

Of Gloria in excelsis.

VVhen *Gloria in excelsis* is said, I will imagine that I see the childe IESVS borne in the manger and to heare the

holie Angels ſing this glorious hymne. With whom I wil indeauour to prayſe our Lord and to render him thanks for ſo great a benefit.

Of Dominus vobiſcum.

VVhen *Dominus vobiſcum* is ſayed. I will call to minde how our *Sauiour manifeſted* himſelfe *to the three Kinges*, and in them to all the Gentiles. And I will pray him that he will alſo manifeſt himſelfe to me, although moſt vnworthy and full of miſery.

Of the firſt Collect.

VVhen the firſt Colle[illegible]

ſayed. I will conſider how Chriſt, at twelue yeares age, went vnto the temple to pray and to worship his heauenly Father: & how his B. Mother with great ſorrowe, ſought him three dayes together, ſuppoſing she had loſt him. And I will beſeech him, that whenſoeuer I looſe him by my ſinne, I may by true Contrition, Confeſſion and Satisfaction, neuer ceaſe to ſeeke him vntill I finde him, in the temple of my ſoule.

Of the Epiſtle.

VVhen the *Epiſtle* is read

I wil

I will remember S. IOHN Baptiſt, how he remayned in the wildernes, and preached vnto the people that the Meſſias was come. I will call to minde alſo, how CHRIST was baptiſed of him, and began to preach the Goſpell to the Iewes, who yet receaued no fruit thereby: and I will account my ſelfe to be worſſe then they, for that by the doctrine of our Sauiour and his Saintes, I haue ſo little amended my life.

Of remouing the Booke.

Whē the *Booke is remoued*, I

will feare: consideringhow Christ forsaking the Iewes, turned to the Gentiles: and will humbly beseech him that he will neuer forsake me, although far vnworthie of his grace and mercie.

Of the Ghospell.

When the *Ghospell* is read I will thinke of the Conuersion of the holie Apostles, and other Disciples of our Lord by his preaching vnto them and of the wonderfull zeal of their hartes, who forsooke all that they had to follow [illegible] and I will desire of God

to increase in me faith, and his holie grace, wherby I may forsake all, to followe IESVS CHRIST my Lord.

Of the Creede.

VVhen the *Creed* is rehearced. I will consider the multitude of Gentils which were illuminated with the light of fayth by the preaching of the Ghospell: and I will instantly beseeche Almighty God, to giue me that holy light, and liuely fayth, with which I may beleeue, all the mysteries of the Catholike fayth.

Of Dominus vobiscum.

When *Dominus vobiscum* is sayed. I will consider how our Lord did manifest his power, wisedome, and goodnes, in working so many miracles, in healing so many infirmityes, and in raysing the dead: and I will beseech him that he will rayse me to a new fervour and loue of him, and with his power and grace, heale all the diseases of my soule.

Of the Offertory.

When the *Offertory* is read, and the Host is offered: I will consider that most prompt

will, wherewith our Lord in euery action of his life, did resigne himselfe to his Father, especially in offering himselfe to suffer his passion and death for my sake: with which oblation I will also offer my selfe, with desire to fulfill his diuine pleasure, and patiently to suffer all aduersityes, yea death it selfe for his honor and glory.

Of the mingling of water with VVine

Whē the W*ater* is mingled with the w*ine*: I will consider the streight vnion which is betwixt Christ our Lord and

his Church: And I will desire that vnseperable vnion betwixt my soule & my Sauiour IESVS.

Of Washing the Priestes fingers.

Whē the Priest *Washeth* the endes of his fingers. I wil consider the great puritie & cleanes, which is required in handling and receiuing the body of Christ: and I will earnestly beg of him, to graunt the same to me.

Of Orate fratres.

When *Orate fratres* is sayed I will meditate on this admonition as made by Christ

me, and from thence forth I will raiſe vp my ſelfe more feruently to prayer and deuotion, in the reſt of the Maſſe.

Of the ſecret Collect.

When the *Secret* is ſayed, I will conſider how our Sauiour ſome fewe dayes before his Paſſion, with-drue him ſelfe in ſecret from the malice of the Iewes, And how his owne diſciple conſented to ſell and deliuer him into their wicked handes. And I will beſeeche our Lord, neuer to permitt me to ſell him to my proper deſires as heretofore

haue done, nor to deliuer him into the handes of my disordinate pleasures.

Of the Preface.

When the *Preface* is sayed I wil consider the cõming back of our Sauiour to Hierusalem vpon Palme sunday, and I will imagine to heare the voices of the children, crying aloude, *Benedictus qui venit in nomine Domini, Osanna in excelsis*. Blessed is he that cometh in the name of our Lord, Osanna in the highest. And I with great ioy & preparatiõ wil dispose my selfe to receiue my Sau-

Of the Canon.

When the *Canon* is ſayed. I will conſider the prayer which our Lord made in the Garden and there, in ſteede of ſweat, did shed an infinit number of droppes of blood. And I will offer this his bloodie ſweat in-ſteed of the teares which I haue not, & which for the hardnes of my hart I can not shed.

Of the firſt Memento.

When the firſt *Memento* is ſayed. I will remember the great mindfulnes & care which our Sauiour had of his Diſciples, in the mideſt of this hi-

agonie: & how he aroſe & wēt vnto thē, and finding them aſleepe, exhorted thē to pray. And I will thē remēber al thoſe, for whō by charitie, promiſe, or dutie, I am boūd to pray.

As for the whole Catholique Church of Chriſt. For the chiefe Paſtor thereof. For all Eccleſiaſtical, and religious perſons. For peace and vnitie amongſt all Chriſtian Kinges and Princes. For the conuerſion of all Infidels, Hetiques, and Sciſmatiques. for your Father, mother, husband, wife, children, brothers ſiſters, kinsfolkes, benefactors, frendes and enimies, and for all that are in the ſtate of mortall ſinne. For all that are perſecuted, impriſoned, fallen, oppreſſed, or tempted. For all poore, diſtreſſed ſick, and diſeaſed perſons. For all labourers, bond ſeruantes, trauellers, and cap-

tiues

tiues. For al poore widdowes, fatherles children, and women in childbirth. Finally for the fruites of the earthe, for your temporall substance, & your preseruation from all dangers, soudaine death, fire and all misfortunes. Commending any of these, or any other necessities, to the grace and mercie of our Sauiour IESVS, and to the merits of his pretious death and passion, applied vnto vs by the meanes of this Sacrifice.

Of extending the Priestes handes ouer the Chalice.

VVhen the Priest *extendeth his handes* ouer the Chalice, I will consider howe Christ for me was taken, bounde, scourged, condemned to die, & also forsaken of his disciples. And

I will remember, that for me he ſuffered all theſe thinges, and yet haue I oft forſaken him for feare of trouble.

Of the Croſſes made vpon the Hoſt and Chalice.

When he maketh the *Croſſes* vpon the Hoſt and Chalice: I will thinke how that great croſſe was prepared and layed vpon the ſhoulders of my Lord, who carryed it to the mount of Caluary, where he was nayled to the ſame: and I wil craue ayde of him to beare my croſſe, and that with the nayles of his loue, he would

transpeirce my hart.

Of the eleuation of the Hoſt.

When the *Host* is lifted vp. I will conſider how that moſt noble & pretious body of my Lord and *Sauiour* IESVS, was lifted vp vpon the Croſſe for my ſaluation. And I wil beſeeche him to lift vp my ſoule to him, that I may truely cõſider thoſe his wounderfull paines and death, which he did then endure to giue me life.

Of the eleuation of the Chalice.

When the *chalice* is lifted vp I will conſider the great abo-

undance. of blood, which flowed forthe of his moſt ſacred woundes. And then with great feruour will I offer vp this ſacrifice, to the eternall Father, to his honor and glorie; and for the remiſſion of myne owne ſinnes, and of the whole worlde.

Of the ſecond Memento.

At the ſecond *Memento*. I will conſider, how our Sauiour hanging three houres aliue vpon the Croſſe, at the laſt gaue vp the ghoſt, and his bleſſed ſoule deſcended to the fathers that were detained in

Limbo. And I will then pray for N. and N. and for the departed, that their soules may be deliuered from their paines, by the merits of his most holie passion.

Of Nobis quoque peccatoribus.

VVhen the Priest smiteth his breast, saying. *Nobis quoque peccatoribus.* I wil consider the great heauines and compassion of the Centurion, and of other good people, for the death of our Sauiour, who wēt away smiting their breastes for sorrowe. And I with great contrition, and sorrowe

will bewayle my ſinne, which was the cauſe of this his ſuffe-rance.

Of omnis honor & gloria.

When the *short Eleuation* is made, and the *Hoſt is layd vpo the corporall.* I will cal to mind the taking downe of my Lord and Sauiour Chriſt from the croſſe, wrapped in a moſt pure and cleane Syndon, and layed in the Sepulcher. And I will beſeech him to cleanſe & pu-rify my hart, that he may be buryed therein.

Of the Pater noſter.

When the *Pater noſter* i

sayd. I will consider the prayer which the blessed Virgin, the Apostles, and other holy women, made in those three dayes: I will thinke on that great desire wherwith they did burne to see our Lord. And I with them will desire to see my Lord, now glorifyed, in my hart.

Of *Pax Domini*.

VVhen *Pax Domini* is sayd, I will contemplate my Lord risen from the dead, all glorious and immortall: and how he appeared to the Blessed Virgin, to Marie Magdalen

and the holie Apostles, saying *Pax vobis*: and I will desire of him, that he will giue me true peace and quietnes.

Of diuiding the Host into three partes.

When the *Host is diuided* into three partes: I wil consider the holy Church, diuided in three partes, triumphant, militant, and in Purgatoire. And I will beseeche our Lord, that he wil graunt to me, and to all other, to aspire to the triumphant.

Of the Agnus Dei.

When the *Agnus Dei* is [illegible] I will thinke Christ to be

the true lambe without ſpot, which S. Iohn Baptiſt did point at with his fingar, by whoſe blood the ſinnes of the worlde are taken away: and I will beſeeche him by vertu of his pretious blood, to cleanſe my ſoule from all ſinne.

Of the Prieſtes receuing.

VVhen the Prieſt doth *Communicate*. I will conſider with what vnſpeakeable glorie and triumphe, our Lord aſcended into heauen in the ſight of all his Apoſtles, vntill at the laſt a cloud receiued him. And [illegible] with moſt inflamed and [illegible]

ning affection, will ſpiritually communicate with the Prieſt and make my hart a heauen to receaue my Sauiour.

Of Dominus vobiſcum.

VVhen *Dominus vobiſcum* is ſayd. I will conſider, that although our Lord be aſcended into heauen, yet he is alwayes preſent with vs in the bleſſed Sacrament. And I will render him thankes for ſo great a benefite.

Of the laſt Collects.

VVhen the laſt *Collects* are ſayd. I will giue moſt great and harty thankes to the holy

Trinity, for all his benefits, and especially for that he hath granted me to be present, and to be partaker of so great a mystery.

Of remouing backe the Booke.

VVhen the *Booke* is carried backe to the right end of the Altar. I will thinke how in the end of the world, the Iewes shalbe conuerted to the fayth of Christ. And I will pray for the conuersion of all Heretikes and Infidels.

Of Dominus vobiscum.

VVhen the last *Dominus vobiscum* is sayd. I wil imagine to

heare the ſound of the Angels Trumpe, wherin our Lord in the end of the worlde, will come to Iudgment. And I wil beſeech him, that he wil make me ready and prepared, in that dreadfull day.

Of Ite miſſa eſt.

When *Ite Miſſa eſt* is ſayd. I will recall to minde that, *Goe yee curſed into euerlaſting fire*, which ſhall be ſpoken to the damned: & that, *Come yee bleſſed of my Father*, which ſhalbe ſpoken to the ſaued.

Of the laſt benediction.

When the laſt *Benediction* is

giuen

giuen. I will call to minde the benediction of Christ in that day, which he will giue ouer al the elect, and will leade them with him into paradise. And I will beseech him that he will blesse me and all the standers by, who haue assisted with me at this Sacrifice, that both in this world, and the next, we may perpetually prayse, and glorify his name. *Amen*. Pater noster. Aue. Credo.

FINIS.

DIVERS DEVOVT CONSIDERATIONS.

FOR THE MORE worthy receauing of the Bleſſed Sacrament.

COLLECTED And gathered, out of ſundry Catholike and approued Authors.

AND Publiſhed for the benefit of all deuout Catholiques,

By IOHN HEIGHAM.



ANNO 1624.

ADVERTISEMENTS FOR THE NIGHT BEFORE RECEIVING

THE nighte wherein you meane to communicate the day following, eate ether nothing, or very little to your ſupper.

After ſupper preſently ariſe, ſpend not the time in idle talke, but priuately in your chamber in talke with God.

Before you goe to ſleepe, pray vnto God that he woulde

keepe you that night from all illusions of the diuell, from all sinne, and hurtfull phantasies.

Make choise the same night, of some affection or intentiō, ether one or more, for which you will specially purpose to receiue; and often stir vp, and renue in your minde, the memorie thereof.

In the morning when you awake, persuade your selfe that you lie in the armes of Christ; and begin to meditate vpon his passion: and to recall to mind your former affectiō

Of the affections, and intētions for receiuing the B. Sacrament.

THe affections and intentions of thoſe that come to communicate, are ſundrie, according to the ſundrie diſpoſitions of the parties.

Some are moued with the loue of God; that they may by meanes of this Sacrament, inuite & bring their beloued vnto them, and delectably embrace him within their ſoules.

Some are moued by the knowledg of their owne infirmitie and weaknes; that they may

by the helpe of this heauenly Phisition, be cured and healed of their diseases.

Some are moued therunto by the consideration of their sinnes and offences; that by meanes of this diuine Oblation and Sacrifice, they may be purged and pardoned.

Some are brought therunto, by reason of some griefe, trouble, vexation, or temptation, to the end that by the vertue of him who is omnipotent, they may be conforted and deliuered.

Some are moued with a de-

fire of some particular grace; that by meanes of him to whō the Father denieth nothing, they may obtaine the grace which they desire.

Some are moued with a thankfull acknowledging of sundrie benefits, which God hath bestowed vpon them, considering that we can not of our parts offer to the Father a thinge of greater thankes, then this Sacrifice of thanksgiuing.

Some are moued with a desire to praise & honor almighty God and his Saintes; for as

much as we can not honor, nor praise him more, then in remembrance of them, to offer this Sacrifice of praise vnto him.

Some are moued with an earnest desire of their neighbours saluation, & with compassion of their afflictions and miseries; knowing that there is nothing more auaileable in the sight of the Father, both for the quicke and the dead, then the pretious blood of his only Sonne, which was shed both for the one & the other.

Some are moued with in-

rention to ayde and helpe the Church vniuerſall, which are all faithfull people; vnderſtanding and knowing, that he is a member of that miſtical body wheof IESVS CHRIST is the head, and therefore deſireth to receiue the ſame, for al thoſe who are woorthy to haue participation therof.

Some are moued therunto, to renue the memorie of our Lordes holy Paſsion, and to réder thankes to our merciful redemer, for the ineſtimable woorke of our redemtion.

Some are moued with deſire

to receiue the true ſpirit of Chriſt, to be made one with him, to be wholy transformed and chaunged into him; that they may liue as he liued, in all charitie, obedience, pouertie of ſpirit, mortification of body, contempt of the worlde, and the like.

Finally, ſome are moued with deſire the ſooner to depart out of this worlde, into that glorious and perpetuall habitation of heauen, there to receiue the full fruition and viſion of his diuinitie.

Of diuers other deuout affections fit for the more worthie receiuing of the B. Sacrament.

OTHERS there be, who coming to this Sacrament, doe resemble them selues in their mindes after sundrie manners: and by this meanes, doe obtaine many deuout affections.

Sometimes as a prodigall childe; to his Father of pittie.

Sometimes as a guiltie person, or one comdemned; to his mercifull Iudge and Sauiour.

Sometimes as a false and disloyal spouse, taken in adul-

terie; to hir louing and tender harted husband.

Sometimes as a sister, to hir most deare, & cordial brother.

Sometimes as a strayed and wandering sheepe; to his good Pastor.

Sometimes as a poore blinde man; to the restorer of sight.

Somtimes as one famished, to the sweet refectiō of his soule.

Sometimes as one languishing for thirst; to the fountaine of grace, and water of life.

Sometimes as one frozen with colde, to the fornace of burning loue.

Sometimes as a litle infant towardes his nourſe, without whom he can in no wiſe be comforted.

Sometimes againe with intention to do the greateſt honor to God, that euer he did him before.

Sometimes to haue greater deuotion, charitie, & loue of God, then euer he had before.

In al which to vſe thé aright and to our better benefit, we muſt putt vpon vs, as it were the habitt and eſtate of the ſelfe ſame perſon, with al othe circumſtances cõcurring the

unto.

And so somtimes to vse one sometimes another, as God shall moue vs, and as our disposition & deuotion shall serue vs: which also we may doe, not only when we shall communicate sacramentally, but alwayes as often as we shall heare masse, or communicate spiritually.

Deuout considerations of the qualitie in which God presenteth himselfe vnto vs, to encourage all fearful & scrupulous persons

OVR mercifull Lord cometh vnto vs in the

holy

holy Sacrament, after ſeauen ſundrie maners.

1. He cometh in ſuch exceſſiue and wõderfull humilitie, that none is ſo wicked, and vilde a ſinner, but that our Lord God wil come vnto him, and offer him ſelfe (if a man will haue him with him) and will receiue him.

2. He cometh in ſo great patience, that none is ſo great a ſinner, or ſo much his enimie, which he will not beare withall, and ſuffer patiently, and if he will reconcile him ſelfe vnto him, be moſt ready

and prepared to remitt him all his faultes, and freely to pardon him.

3. He cometh with ſuch a loue and affection, which he beareth vnto vs, that none is ſo colde and obſtinate, whom he doth not heate (if he wil) in his burning loue.

4. He cometh, in ſuch liberalitie, ſo ample and copious, that none is ſo poore and deſtitute of grace and vertu, whom he may not enrich with the ſtore & plentie of all precious ſubſtance.

5. He giueth him ſelfe in

foode

foode most delicious, most sweete, and most sufficient, in such sorte, that none is so feeble, weake, or famished, that may not be healed, refreshed, strenghtned, and sustained.

6. He cometh in such splendor and brightnes, that none can be so blinded, obscured, or held in such darknes, that may not by his presence, be instructed and lightned.

7. He cometh in such plenitude & aboundance of grace, that none is so indeuout, negligent, and slouthful, that may not be awakened, stirred, & excited to deuotion.

O great, and ouer-flowing loue, who is he, who well considering this, wil not maruaile, and with sighing say. *O Lord what is man that so thou doest visit him, and sett thy hart towardes him?*

Aspirations to acknowledge our great vnworthines, to receiue the holy Sacrament, of the pretious body and blood of our Sauiour Iesus.

O My Lord, O my God, who art thou, and who am I, that I should presume to come to receiue thee? The Angels in heauen doe reuerence

thee

thee, and the higheſt powers and glorious Spirits, with trembling doe adore thee. What then ſhall I doe that am here in earth (duſt and aſhes that I am) what ſhall I doe?

O my Lord, o my God, thy only greatnes, doth humble the Angels, although they acknowledg in them no ſinne, nor euill: Yea the higheſt Seraphins, drawe in their winges, and repute them ſelues like litle flies before thee: what then ſhall I doe, that am charged with the burthen of my iniquitie, but bowe downe my

head

head, proſtrate my ſelfe vpon the earth, and feare to lift vp myne eyes before thee?

O my Lord, O my God, if I ſinful wretch had prepared my ſelfe a thouſand yeares by deuout meditations, and had in my ſelfe, the merits of all the iuſt men vpon the earth, and of all the glorious Saintes in heauen, all this were very little, nay nothing to receiue thee according to thy dignity: how much leſſe then, O my Lord, alas how much leſſe ſhall I doe it, naked that I am of all merits, and charged

with

with an infinit number of ſinnes and vices?

Aſpirations to craue puritie of minde and conſcience, wher with worthelie to receiue the moſt B. Sacrament.

O My Lord, my ſweete Sauiour and my God, who may giue me at this preſent, a pure hart, a cleane hart, a new hart, a hart purged from all ſoyle, a hart ſet on fire with diuine loue, a hart lightned, and ſhining, with celeſtiall brightnes: ſo that my faire, and delicate ſpouſe Chriſt IESVS coming, he may finde a place

of

of reſt prepared to him in my hart, and nothing which may offende the eyes of his Maieſtie?

2. O that I could (if it were poſſible) receiue thee, ſweete Lord, at this preſent into my ſoule, with that feruour, loue, and affection, wherwith thy worthy and ſacred *Mother* conceiued thee: and with that deſire, loue and deuotion, that euer thy deuout ſeruants haue receiued, doe receiue, or euer ſhall receiue thee.

3. O that I had in my ſelfe, all the beautie of the nine or-

ders of Angels, the burning charitie of the Seraphins, the ſanctitie and puritie of the heauenly Saintes, the feruent loue, deuotion, and deſire, of all the choſen frindes of God, which euer were, are, or ſhall be, ether in heauen or earth.

Aſpirations to expreſſe a feruent, longing, and impatient deſire of the ſoule, for the coming of our Sauiour in the B. Sacrament.

1. O Sweete IESV, ſweete IESV, ſweete IESV, a thouſand times doe I longe for thee, a thouſand times doe I deſire thee, when wilt

thou

thou come my ſweete Sauiour, when wilt thou come, when ſhall I ſee thee, when ſhall I feele thee within my ſoule?

2. O deare IESV, deare IESV, deare IESV, when ſhall I according to my deſire, poſſeſſe thy bleſſed preſence within my ſoule? when wilt thou come, that I may louingly ioyne my hart to thine? Come therefore, O ſweete IESVS, come O bread of Angels, O heauenly manna, O foode of faithfull ſoules. Come O my ſweete loue, come and tran-

forme into thee, all my intentions, conceptions, and inwarde parts, come and rauiſh me from all thinges created, euen fom my life, euen from my owne ſelfe.

3. O diuine fire, come and inflame my hart. O the ſpouſe of my ſoule, come quickly vnto me. Wound my hart with thy loue. Come take thy repoſe within my conſcience. Come ſweete IESVS, come quickly, and defer no longer to come. Come the health, the life, and only deſire of my hart.

Aſpirations proper to be ſaid whē the time of receiuing the B. Sacrament, is neere at hande

1. O My ſoule, behould thy ſpouſe is coming, ariſe and goe forth to meete him; enter now and ioyne thee nere vnto him; Be glad and reioyce of the approaching of ſo great a gueſt: becauſe there cometh vnto thee, thy Creator, thy Lord and thy Louer, thy Father, thy Paſtor, and thy Spouſe; Chriſt IESVS thy beloued, he who gaue for thee his deareſt life, that he might redeeme thy ſoule from eter-

nall death.

2. Open o my ſoule, open the gate to thy Lord and thy God, coming towardes thee; giue place to thy Creator; giue acceſſe to thy ſpouſe, who with ſuch loue approacheth vnto thee.

3. *Them imagin that you heare the ſweete and amiable voice of our Sauiour calling vnto you, and ſaying. Veni amica mea, veni ſponſa mea veni.* Come my beloued, come my ſpouſe, come vnto me. *To who make anſwere ſaying. Paratum cor meum Deus, paratum cor meum. Ingredere be-*

nedicte Domine, & miserere mei. O God my hart is readie, o God my hart is readie. Enter blessed Lord, and haue mercie on me.

Aspirations to be said inwardly when the B. Host is in your mouth.

O Most sweete, most potent, most faire, most noble, most highe; most gẽtle, most amiable, and most gracious IESV. Vouchsafe to enter into the poore house of thy seruãt, whose burning desire is wholy to enioy thee, and whom all the creatures in

heauc

heauen and earth, cannot satisfie without thee.

2. My God, enter into my soule and sanctifie it; enter into my hart & purifie it; my God, enter into my body and countergarde it; and from thy loue neuer separate it.

3. Into thy handes, o Lord IESV, I commend my spirit, to thee I resigne my life & my soule, receiue me, sweete Sauiour, and so keepe me, that I neuer escape out of thy handes.

Aspirations after receiuing, admiring the loue of our Sauiour, expressed vnto vs in the most B. Sacrament.

1. I Remember sweete IESV, the woordes thou spakest to thine Apostles, after thou hadst washed their feete, saing. *Knowe you what I haue done vnto you?* o how wel maist thou now say vnto me. Knowe you what I haue done vnto you? For what couldest thou doe more for me, or what greater loue, o good IESV, couldest thou shew vnto me,

then first to giue this thy body to death for me, & now againe to giue the selfe same body and blood in meate & drinke vnto me, in memorie of the same thy death?

2. O my Lord, what is the cause of this thy loue? what meaneth, I pray thee, this wonderfull loue? Seest thou not vpō how vilde a creature thou hast cast thy loue? Wilt thou descēd now once againe into hell? Wilt thou put thy selfe now once againe into the handes of sinners to be crucified? wilt thou once againe be

borne in a ſtable amongſt bruite beaſtes (meaning your hart?) o ſtrong, o pure, o vnſpeakable loue.

3. Deare Lord, haſt thou perchance lack of ſome ſubject to delight thee (thou that art moſt happy and moſt perfect in thy ſelfe) that thou ſearcheſt out a little worme of ſo euill life and odor as I? Truly it ſeemeth, as if that thou hadſt neede of thyne owne creature; for thou vſeſt ſuch meanes to obtaine his loue, as though thou couldeſt not be, nor liue without him.

him. O ineſtimable and moſt ſweete loue, who can but be inflamed of ſo great a loue? what hart can defend it ſelfe, that it be not melted & quite conſumed with this loue?

Aspirations expreſsing our loue againe vnto our Sauiour for this ſingular benefitt of the B. Sacrament.

1. IF all the riches of the earth were propoſed vnto me; If all the honors and crownes of the worlde; If all the pleaſures and delightes which is poſſible to imagin;

with all the knowledge both of men and Angels, I would repute all as dunge, and as meere nothing; I would make no account at al of it, in comparison, O Lord, of this thy sweete and vnspeakable loue.

2. If all the creatures in the worlde were in my power, I would moue them all in thy praise for this singular benefit which hast bestowed vpō me. If the force and vertu of all men & Angels were alone in me, I would wholy employ them all to magnifie thee, for this thy especial loue vnto me

3. Lord

4. Lord, Lord, thy loue doth drawe me, thy loue doth wound me, thy loue doth raiſhe me. O that I had in me the puritie of Angels, and the inflamed and burning deſires of all the B. Saintes. O that I had a thouſand hartes to shed foorth in thy loue, and to anſwere to this ſo great a loue.

Aſpirations very feruent, into which the ſoule burſteth forth in great admiration of the B. Sacrament.

O Bread of life, O bread of Angels, O ſanctua-

re of ſoules, o ſecret comforter of holy mindes! O heauenly ſpouſe, O IESVS CHRIST my delectable loue! O riches of the ſoule! O ſolace of the afflicted! O foode of the famiſhed! O my ioy, O my glorie, and al my beatitude!

2. O meeke lambe, O milde maieſtie! O highe charitie, o lowe humilitie! o great mercie, o bottomles depthe of incomprehenſible bountie! o my Lord, how much am I bounde for the good which thou haſt done me, and aboue all, for the maner by

which

which thou haſt done this good vnto me.

3. O heauenly Lord, who ſo much loueſt me. o true Pellican, who in thy blood doſt ſo quicken me. o good Paſtor, who ſo doſt giue thy ſelfe in meate vnto me. o faithfull Keeper who haſt ſo wõderfull a care ouer ſuch as thou haſt taken in chardge vnto thee

Aspirations after receauing the B. Sacrament, in vtter deteſtation, and hatred of ſinne.

MY God, my Lord, and ſweeteſt loue, neuer

any more, neuer any more of sinne; neuer any more pleasure of the flesh; neuer any more of the world; neuer any more of vanity. I vtterly detest all sinne whatsoeuer, and to thee only, doe I render my selfe; to thee only, will I serue & obey for the time to come. To thee only doe I desire, to liue and die, only graunt that I neuer more offend thee, nor that I euer be separated from thee.

2. My God, I haue no greater griefe in the worlde, then to think that heretofore I haue so

much

much offended thee. And to thinke that ſometimes againe I may come to offende thee, cauſeth ſo great a feare in my ſoule, and doth ſo much afflict me, that I would wish to die a thouſand deathes to be out of this danger, that I neuer any more become thy enimie,

3. O my God, permit not, I beſeeche thee, that for the time to come I euer more diſpleaſe thee. And if thou forſeeſt, that ether by frailty or ſuggeſtion of the diuel, liuing yet longer, I ſhall mortally

offend

offend thee, shew me the grace to take me out of the worlde, and that I die before I commit the sinne actually.

Aspirations in which the soule desireth wholy to be withdrawne from all creatures: with a perfect resignation to God, & altogether to be gouerned by him.

1. O My souueraigne and dreadfull Lord, I would wish for the time to come, neuer any more to appeare amongst men but to hide me, if it were possible, vnder the earth, that by this meanes

no

no earthly creature, may euer regayne my loue from thee, euer withdrawe my hart from thee, or euer separate my affection from thee.

2. O myne eyes, what desire you more to see heere? o myne eares, what desire you more to hearken here? o my toung, what desirest thou more to talk here? o my hart and all my sences, shut vp, shut vp your gates, shut them vp I say perpetually, to the end, that neuer any thinge may haue accesse into my soule, which may euer dissolue this streight coniun-

ction betwixt my Sauiour and me.

3. O my ſweete and merciful Lord, behould that from this very houre, I doe wholy abandon my ſelfe to thy diuine prouidence, and voluntarily and freely, now, and for euer giue, preſent and conſigne my ſelfe, body and ſoule vnto thee: deſiring that thou worke in me as it ſhall pleaſe thee, and al that it shal pleaſe thee, and that on my part, I neuer giue thee any lett or impediment. Finally, gouerne all my deſires, & guide al my actions

and

and workes, ſo that all my workes may render thee obedience, honor, and glorie, for euer and euer. Amen.

Deuout & iaculatorie cõceptions very proper to be vſed in the day wherin one hath receiued the B. Sacrament.

FIrſt you may burſt foorth into theſe wordes, in manner of a ſpirit wholy replenisht and rauisht with ioy, and ſay.

O my ſoueraigne Lord, my Sauiour, my Redeemer, and my God, I haue here the pledge of thy loue, I haue

here

heere the memoriall of thy death, I haue heere the price of all the world, I haue heere my Lord, my God, and al my good.

O wonderfull grace, o wonderfull grace, to haue myne owne Sauiour incloſed within my ſoule!

O my Lord and my God, my ſpirit is ſwallowed vp, and quiet tranſported into thee, it is in a maner wholie melted in to thee, by reaſon of thy loue, and it cauſeth my hart, euen to open it ſelfe at thy preſence, like as the

roſe

roſe before the ſunne. Thankes, thankes, thanks therfore, o my Lord, for ſo infinit, ineſtimable, and vnſpeakable a benefit.

You may ſometimes alſo, by way of a diligent care that you would not offend him, propoſe this demãd vnto your owne hart, ſaying.

Domine eſt ne cor meum, & corpus meum adhuc mundum in conſpectu tuo? Lord is my body and my mynde yet cleane before thee?

Somtimes againe by way of hũble prayer that he wold not leaue you, ſaying with the holy Prophet.

Ne derelinquas me Domine: Deus meus, ne discesseris à me. Leaue me not, O my Lord: o my God depart not from me.

Sometimes likewise, you may with great ioy of spirit recite the song of the 3. childrē Dā 3. saying Benedicite omnia opera Domini Domino, laudate & superexaltate eum in sæcula &c. Benedicite Angeli Domini Domino: benedicite cæli Domino, &c.

All yee workes of our Lord, blesse yee our Lord; prayse and extolle him for euer.

Blesse our Lord yee Angels of our Lord: ye heauēs blesse

our Lord, &c. As in the office of our Lady.

Moreouer, to exercise some other actes of greate deuotion, you may sometimes imagin your selfe as one wounded in soule with sundry woundes, and that IESVS CHRIST, the true phisitian of soules, cometh to cast his woundes vpon yours, to the end perfectly to heale you.

You may likewise sometimes by imgination, transforme your selfe into the forme of a little Bee, mounting vpō the tree of the Crosse, &

flying

flying busily from one wound to another, to gather and suck into your soule the sweete honie of his most pretious blood.

A briefe prayer for conclusion.

SWeete IESVS by the vertu of this most B. Sacramẽt, I beseeche thee to roote vp and extirpate in me, all the branches and seeds of my euil passions, renue me wholy into thee, so that in thee I may take a new force and viguere: and that in vertu of thy grace, of vicious, which I haue

alwayes bene, I may for time hereafter become vertuous: of a childe of vanitie, a contemner of the world: of leacherous, chaſt: of gluttenous, ſober: of ſlouthfull, feruent and diligent: of harſhe, cholericke, and impatient, ſweet, meeke, and patient: of vnpitifull, charitable: of proude, humble: of preſumptuous and ill aduiſed, diſcreete and modeſt: of vaine and light, graue and ſettled: of inconſtant, firme and ſtable: finally, of a ſinner, and enwrapped in miſeries, I may become by thy

grace, juſt, and of exemplar, & holie conuerſation. Graunt this ſweete Sauiour IESV, for thy infinite loue and mercie ſake. Amen.

THE LITANY OF *the bleſſed Sacrament.*

LOrd haue mercie.
Chriſt haue mercie.
Lord haue mercie.
Chriſt heare vs.
O Chriſt heare vs.
O God the Father of heauen.
Haue mercie vpon vs.
O God the Sonne redeemer

of the world. *Haue mercie vpon vs*

O God the Holy Ghoſt. *Haue mercie vpon vs.*

O holie Trinitie one God. *Haue mercie vpon vs.*

Liuely Bread that didſt deſcend from heauen. *Haue.*

God hidden, and my Sauiour. *Haue mercie vpon vs.*

Bread of the elect. *Haue*

Wine budding foorth virgins. *Haue mercie vpon vs.*

Fruitfull Bread, and the delight of kinges. *Haue.*

Holie Sacrifice. *Haue.*

Pure oblation. *Haue.*

Lambe without ſpot *Haue.*
Table of propoſition *Haue.*
mercie vpon vs.
Moſt pure Table. *Haue.*
Foode of Angels. *Haue.*
Hidden Manna *Haue.*
Memoriall of the wõderfull
woorkes of God. *Haue.*
Superſubſtãtial bread. *Haue.*
Woorde made flesh, and
dwelling in vs *Haue.*
Holy hoſt. *Haue.*
Chalice of benediction.
Haue mercie vpon vs.
Myſterie of faithe. *Haue.*
Moſt highe and venerable
Sacrament. *Haue.*

Sacr

Sacrifice of all other moſt holy. *Haue mercie vpon vs.*
Truly propitiatorie for the quick and dead. *Haue.*
Heauēly Preſeruatiue, wherby we are preſerued from ſinne. *Haue.*
Miracle aboue al others aſtonishing. *Haue.*
Moſt ſacred cōmemoration of our Lordes death. *Haue.*
Gift ſurpaſſing al fulnes. *Ha*
Chiefe memoriall of diuine Loue *Haue.*
Abundance of diuine bountie. *Haue.*
Holie, and moſt majeſticall

mystery. *Haue mercy vpon vs.*

Medicine of immortallity. *Haue mercy vpon vs.*

Dreadful and life-giuing Sacrament. *Haue.*

Bread of the Almighty word, made flesh. *Haue*

Vnbloudy Sacrifice. *Haue*

Most sweet banquet, whereon the ministring Angels attend. *Haue*

Sacrament of Piety. *Haue*

Bond of Charity. *Haue*

Offerer, and oblation. *Haue*

Spirituall sweetnes tasted in his proper fountaine. *Haue*

Refe-

Refection of holy ſoules. *Haue mercy vpon vs.*

Voyage food of thoſe which dye in our Lord. *Haue mercy vpon vs.*

Pledge of future glory. *Haue mercy vpon vs.*

Be mercifull. *Spare vs o Lord.*

Be mercifull. *Heare vs o Lord.*

From the vnworthy receiuing of thy body & blood *Deliuer vs o Lord.*

From concupiſcence of the flesh. *Deliuer vs.*

From concupiſcence of the

eyes. *Deliuer vs*
From pride of life. *Deliuer.*
From all occasion of sinne.
Deliuer vs o Lord.
By that desire wherewith thou desiredst to eate this Passeouer with thy Disciples. *Deliuer vs o Lord.*
By thy great humility, wherewith thou didest washe the feete of thy Disciples. *Deliuer vs o Lord.*
By thy burning Charitie, wherwith thou didest ordaine this diuine Sacrament. *Deliuer vs.*
By thy most pretious blood

which

which thou haſt left vnto vs vpon the Altar. *Deliuer vs.*

By the fiue woundes of this thy moſt holy body, which thou receiuedſt for vs. *Deliuer vs o Lord.*

We ſinners. *Doe beſeech thee to heare vs.*

That thou wouldſt increaſe & keepe in vs true faith, reuerence, and deuotion of this holy Sacrament. *We beſeech thee.*

That thou wouldſt vouchſafe to bring vs to the frequēt vſe of this holie Eu-

chariſt by true cõfeſſion of our ſinnes. *VVe beſeech.*

That thou wouldeſt voutchſafe to deliuer vs frõ all hereſie, infidelitie, & blindnes of hart. *VVe beſeech thee.*

That thou wouldſtvoutchſafe to impart vnto vs the pretious & heauenly fruites of this holy Sacrament. *VVe beſeech thee.*

That in the hower of our death thou wouldſt ſtrẽgthen and defend vs with this heauenly viaticum. *VVe beſeech thee.*

Sonne of God. *VVee beſeech.*
Lambe of God which takeſt awaye the ſinnes of the world. *Spare vs o Lord.*
Lambe of God which takeſt awaye the ſinnes of the world. *Heare vs o Lond.*
Lambe of God which takeſt awaye the ſinnes of the world. *Haue mercie.*

THE PRAYER.

O God, who vnder this wonderfull Sacramẽt haſt left vnto vs the memorie of thy paſſion, Grannt vs ſo to woorship the ſacred

myſteryes

myſteries of thy body and blood, that we may continually feele in vs the fruit of thy redemption: who liueſt and raigneſt with God the Father, in vnitie of the holy Ghoſt, one God for euer and euer. Amen.

This which followeth may be ſitlie ſayed when the benediction of the B. Sacramẽt is giuen, or coming to adore before the Tabernacle, or Altar, where the ſame is reſerued.

IN the name of IESVS euery knee bow, of the celeſtials, terreſtrials, and infernals

nals, and euery tongue confesse, that our Lord IESVS CHRIST is in the glorie of God the Father. *Phil.* 2.10.

And lett all the people say, Amen, Amen. *Psal.* 105.47.

Who shall not feare thee o Lord, & magnifie thy name becauſe thou only art holie, becauſe all natiõs shal come & adore in thy ſight, becauſe thy judgments be manifeſt. *Apocalip.* 15.4.

And lett all the people say, Amen. Amen.

The lambe that was slaine is worthie to receiue power,

& ſtrenght, & honor, & glo-rie, & benedictiõ *Apoc.* 5. 12

And lett all the people ſay, Amen, Amen.

Thou art worthie o Lord to take the booke and to opẽ the ſeales thereof: becauſe thou waſt ſlaine and haſt redeemed vs to God in thy blood, out of euery tribe, & tongue, and people, & natiõ *Apo.* 5. 9.

And lett all the people ſay, Amen, Amen.

Thou art worthie o Lord our God to receiue glorie, & honor, and power, becauſe

thou

thou haſt created al thinges, and for thy wil they were, & haue bin created. *Apo.* 4. 11.

And let all the people ſay, Amen, Amen.

Bleſſed be our Lord God of Iſrael, world without end, and let all the people ſay. Amen, Amen.

Praiſe, and glorie, and power is to our God. Amen.

To the king of the worldes, immortall, inuiſible, only God, honor, & glorie, for euer and euer. 1. *Tim.* 1. 17. Amen.

To the only God our Sa-

uiour by IESVS CHRIST our Lord be glorie and magnificence, empyre and powre before all worldes, and now and for al worldes euermore. *Iude* 25. Amen.

Benediction, and glorie, and wisedome, and thanksgiuing, honor, and power, & strength to our God for euer and euer. *Apocalyps.* 7. 12. Amen.

Saluatiõ to our God which sitteth vpõ the throane, and to the lambe. *Apoc.* 7. 10.

To him that sitteth in the throne, and to the lambe,

benedictiõ, and honor, and glorie, and power for euer. *Apoc.* 5. 13. Amen.

To thee, IESV CHRIST, be glorie for euer. Amen *Rom.* 11. 36.

To thee, IESV CHRIST, be honor, and glorie for euer and euer. Amẽ. *Rom.* 16. 27.

To thee IESV CHRIST, be glorie, and empire for euer and euer. Amen. 1. *Pet.* 4. 11.

To thee, IESV CHRIST, be glorie, for euer and euer. Amen. 2. *Tim.* 3. 18.

To thee, IESV CHRIST,

be-

be honor, and empyre euerlasting. Amen. 1. *Tim* 6. 10.

To thee, IESVS CHRIST, be glorie both now and vnto the day of eternitie. Amé 2. *Pet.* 3. 18.

Grace with all that loue our Lord IESVS CHRIST in incorruption. Amen. *Epheſ.* 6. 24.

FINIS.

CERTAINE ADVERTISMENTS

TEACHING MEN HOW TO LEAD A Christian life.

Written in Italiâ by S. CHARLES BOROMEVS, *Cardinall of Rome.*



FOR IOHN HEIGHAM.

Anno 1624.

THE PREFACE OF THE AVTHOR.

OVr nature being now corrupted through sin, is of it selfe so bent and inclined to euill, that we doe easilie forgett, and leaue to doe good. For this cause we haue great neede of helps and encouragements, whereby to liue well; and of some

one

one that continuallie may putt vs in minde thereof. To this end may ſerue certaine aduertiſments or counſels gathered here together, that by often reading them, eache one as in a glaſſe, may in ſome part behould the forme and rule of Chriſtian life, and therin conſider as well what he doth wãt, as alſo what he ought to doe.

GENE-

GENERALL ADVERTISMENTS.

THE chiefeſt thinge that we muſt procure, and to which moſt of al we muſt haue an eye, is to obtaine the grace of almighty God, and to keep our ſelues in the ſame, ſeeing that it is impoſſible without Gods grace, to liue Chriſtianlie.

To this wil helpe exceedinglie, that we haue alwayes in our hearts the feare of

God, which is the beginning of our ſaluation and of all good; taking great care that we doe not any thing, which may offend his moſt pure and diuine eyes.

Haue God therefore allwayes before thine eyes, in whoſe ſight thou doſt ſtand and who continuallie doth behould thee.

Cõſider often with thy ſelfe, the end for which thou waſt created, which is to attaine to the gloire of heaue: and that thou muſt goe towords this, and al other cre-

atures further thee thereūto

Thinke oftentimes vpon that which is to follow after, to witt perpetuall ioy in heauen, or in hell euerlasting paine.

Be zealous of Gods honour, & not onlie to obserue with all diligence his holie commandements, but also that his diuine name be not blasphemed, nor any irreuerence done thereunto by others.

Beare great respect and honour to all things that appertaine to God, and to al

the orders of the holy Church, & of thy pastor, procuring to obserue them intirelie as much as lieth in thee.

Haue great confidence & trust in our Lord, that hee wil dispose alwayes that, which shall be most for thy good and profit.

Haue still an eye to the prouidēce of God, esteeming that nothing doth befall vs without his holie will and pleasure, and that all is to drawe some good thereby.

Exercise thy selfe in the

know-

knowledge of thy selfe, of thine owne vilenesse basenesse and miserie, flying all ambitiō, selfe reputation, & other vanities of the world.

Doe thou neuer trust to much to thine owne iudgment, but remitt thee easily to the iudgment of others, and take counsell oftetimes of spirituall and discreete persons.

Procure to be thankfull to God for so many benefits, as thou hast receaued at his hands, acknowledging them and giuing thankes, and en-

deuoring to liue wel, ther-by to giue him cõtentment.

Take thou not so much care to please men, as to please God. And haue alwayes an eye to that, which maketh to his greater glorie and seruice.

Expect the rewarde of all thy paines of God, and not of the world.

In the busines and affaires which thou hast to doe, haue an intention, not to doe anie thinge which is not lawfull, and to doe all that thou doest for the loue of

God,

God, for in this sorte shall thy workes bee all meritorious.

Acknowledge and ponder with thy selfe, that we haue no greater riches nor treasure, nor any thinge more excellent or of more profite, then to loue God; & that all the rest doth passe away as winde, smoke and shadowe.

Obey willinglie & readielie, in all things that be vertuous, to all thy Superiours euen such as be temporall: & beare them due reuerence and respect.

Endeauour, what lieth in thee, to maintaine peace & quietnes at home in thy house as much as may be possible: liuing in charitie with al sorte of people, whither they be maried, or in any other state.

Procure with Gods grace to refraine & bridel thy anger, in such things as daylie fall out, either at home or abroad, & not to be at debate with any one, that so thou fall not into greater inconueniences.

Be mindfull to support the

faults of others, be they domestical, or external, euē in such manner, as thou wouldest that others should beare with thee.

Remember well that thou art a Christian, and that for this respect, thou oughtest, for the loue of christ, to suffer patiently such injuries as be done vnto thee, yea to forgiue them: and that which more is, to render good for euill, and to praie for thine enimies, and those that persecute thee.

In thy tribulations and ad-

uerſities be mindfull to flie to prayer, & accept of whatſoeuer ſcourges, bee they vniuerſal or particular, & of all things els that doe happen contrarie to thy expectatiõ, as coming from the hands of our Lord.

Diſpoſe thou ſo of the ſubſtance of this worlde, as if thou wert Gods factor, or ſteward, and not abſolute Lord of the ſame: and vſe what thou haſt for neceſſitie and neede, but not for pleaſure; & procure ſo to paſſe thorough theſe temporall

things, that thou loose not those that bee eternall.

In the beginning of whatsoeuer action of thine, make the signe of the Crosse, and haue great confidece in the vertue thereof.

Thou shalt not beginne any affaire of importance, without making first thy prayer, and taking also aduise of thy ghostly father, or of some other discreete & godlie persons.

Sometimes in the yeare take of some one, who thou dost greatly trust, what opi-

nion hee hath of thy life, and bethinke thy selfe whether thou be in the right way to saluation or not.

See that thou dispose and distribute the howers of the day, according to thy diuers affaires: as for example to praie, to heare Masse, to trafique, to take thy refection, & so thou shalt not loose time.

Blasphemous and dishonest speeches ought to be passing farre fro the mouth of a Christian man.

Beware of an euil custome to sweare, albeit it were with

Eschewe al kinde of superstition, and forbidden artes.

Doe not easilie judge thy neighbour, chiefelie his intenō, but haue regard to thine owne sinnes and imperfections.

Take heede thou be not desirous nor curious, to know other mens doings: & beware of all sort of nouelties, especially in matters belonging to beleefe, as also to speake of that which thou dost neither knowe, nor vnderstand.

See that thou doe not murmour, nor speake euill of others, nor diminish the good name of any one.

Doe thou neuer relate, nor report any thinge to others, which may trouble their peace & quietnes, or breede any dissension amongst the.

Beware of idle words, and much more of such as be dissolute and dishoneſt.

Auoide al dissolutenes and looseneſſe of life, in thy dooings and behauiour, which doth offend both God and good men. and endeauour

to be modest and settled in al thy gestures.

Flie euill companies more then the plague, as euerie one likewise that shall giue thee naughtie counsel and bad example, and moreouer all occasions and entisements to sinne.

Eschewe assemblies, as carding, baunkets, daun-cing, maskings, feasts, vaine comedies & other such like thinges, by which God is highlie offended: and take heede that not onlie thou be not partaker of these

things,

things, but neither preſent at the doing of them.

Beware of idlenes, as being a poiſon of the ſoule: & endeauour to be alwaies buſied, either in godlie works, or in ſuch as be profitable.

Be carefull that in thy houſe there be no prophane booke, nor picture, much leſſe diſhoneſt, neither on the walls, nor in bookes, nor in anie other things, becauſe it doth hurt thee, and is offenſiue to others.

In traffique, ſelling and buying, flie all kinde of de-

ceite

ceite, falsehood, lying, & oathes, & desiring of other mens goods.

Eschewe, what lieth in thee to deale in other mens matter or goods, vnles thou were bound by lawe of charitie, or otherwise so to doe.

Neither for gayne, nor frindshippe, nor loue of parents, nor fauour, must thou doe any thing that is not iust, & according to the will of God.

In prosperitie, thou must beware of too much contentment and comfort, which

doth

doth cauſe a mã to caſt him-
ſelfe headlong into the mi-
ſeries & dangers of this life.
At that time therefore be
mindfull of the calamities
and chaunges of theſe tran-
ſitorie and worldlie things,
and ſo it ſhall be verie expe-
dient to reade then for this
end, ſome booke treating of
the contempt & vanitie of
thinges conteined in this
world, in like ſorte as a moſt
holy and learned man was
wont to doe, who in time of
his greateſt proſperities, was
accuſtomed to reade the la-

mentations of the Prophet Ieremie.

In time of aduersities, doe thou not loose harte & courage, neither bee thou euer sory, but rather reioice, cõsidering that this is the right way to heauen, and one of the best tokens, that a man can haue of his saluation, & be mindfull in such occasions, to reade some spirituall treatise of tribulations.

PARTICVLAR ADVERtiſmẽts: and firſt of the cuſtodie of the harte, and of all our ſences.

MAke a ſtedfaſt purpoſe neuer to offend Almighty God, chiefely through anie mortall ſinne, but rather to endure whatſoeuer euil, yea death it ſelfe, and to flie as much as lieth in thee, euerie ſorte of ſinne althought it were but venial.

Be vigilant to keepe thy hart, that there éter no wicked thought into it, purpo-

ing this often with thy self, and examining also often in that which thou doſt faile.

When any diſordered paſſion, or wicked thought doth riſe in thee, procure to reſiſt it euen in the beginning, and doe not giue it place in thee; but caſt it off, to the end that afterward it draw thee not to ſinne.

Haue thou likewiſe exceeding greate care of thine eyes, not raſhlie lifting them vp, nor looking ſtedfaſtlie vpon that, which thou maiſt not lawfullie deſire.

Refraine thy toung, speake not whatsoeuer cometh to thy mouth.

Remember that we be cõtinually tempted and enuironned on euerie side with diuels, which expect onlie how to make vs fall, & therfore we must be alwaies vpõ our garde.

SECONDLIE OF CONfession and Communion.

BE carefull at the beginning of thy conuersion, thou make a good generall confession of all thy

life, if yet thou haue neuer made it before, to the end that the same may serue for the begining and foundatiō of a good new life, which thou doſt now purpoſe to leade.

Thou ſhalt make choiſe of a good and learned ghoſtlie father, to be the guide of thy ſoule, to whome thou muſt giue great creditte, & conferre with him in all thy difficulties & doubts, as alſo in all other affaires of importāce, in which there may be any burden of conſcience,

and

and ſuffer thy ſelfe to be ruled according to his counſell.

Goe often to confeſſion, for that the oftener thou goeſt, the better it is, and ſee thou goe either euerie eight dayes, or at the leaſt euerie monthe, and moreouer in all the ſolene feaſts throughout the whole yeare.

Likewiſe thou ſhalt frequent the bleſſed Communion, and when thou canſt not communicate, doe not therefore leaue to confeſſe, that ſo thou maiſt obtaine the grace which is giuen by

this Sacrament.

Take heede thou neuer goe to bedd in ſtate of mortall ſinne, but rather goe to confeſſe the ſame ſooner the better: and if thou canſt not out of hand doe ſo, endeuour at the leaſt, to haue contrition and ſorrowe, and bewaile thy ſinne bitterlie, and with the firſt opportunitie confeſſe thy ſelfe.

Euerie weeke doe ſome kinde of penance, as faſting diſciplining, wearing of heare cloth, lying on the ground, and ſuch like thinges,

but all this muſt bee with aduiſe & leaue of thy ghoſtlie Father.

THIRDLIE OF *prayer & ſpirituall exerciſes.*

HAVE in thy chamber ſome deuout picture of Chriſt, of our Ladie, or of ſome other Sainte, to whom thou doeſt beare moſt deuotion.

Thou oughteſt to haue holy water in thy chamber, & going to ſleepe, riſing in the morning, entring in, or going out of thy chamber,

to sprinkle thy selfe with the same, against all the deceits of the diuell.

Beare particular deuotion and reuerence to thy Angel keeper.

Thou shalt haue one also, or more Saints for thine aduocats, as for example that Saint, whose name was giuē thee in Baptisme, and thou shalt take in particular, the glorious Virgin MARY for thy protectrice and haue recourse to her, especiallie in all thy necessities.

If thou canst reade, thou

shalt

shalt saie the office of our Ladie at least vpon feast daies, if not euerie day els: but thy beades thou shalt saie euerie day, or as often as thou hast leasure.

Neuer leaue thy praier, at least that of the morning and euening, but by all meanes, whither thou be in cõpanie of others thy neighbours, in the Church, or of those of thine owne familie, or in thy woorke house, or whersoeuer els thou art, or whither thou be alone. And being alone vse métal pray-

er,

if thou knowe how to doe it, or els that time saye the seue Penitentiall Psalmes, or the Litanies, or the Rosarie, or some other vocall prayer.

Remember to praye not onlie for thy selfe, but for all degrees of persons, & chiefelie for the exaltation of the holie Catholicke Church; for the Popes holines, for thine owne Pastor, for all Bishops, for all Christian Princes, and principallie for thy King our Lord, for his Magistrates and Officers, and for the soules of those

that be departed out of this world,

Thou must be verie deuout to those Saints that be protectors of thy Citie and Dioceſſe, and obſerue their feasts, vigilles, & reliques, principallie vpon the daies of their ſolemnities, and hollie ſeruice.

Faile not to goe to al generall proceſſions, or to ſuch as be particular, which be within the cittie,

Likewiſe thou shalt goe to all prayers of forty houers, finishing thy hower when it

shall fall to thy turne, & rather dooing more thé lesse. When signe is giuen to carrie the blessed Sacramét to the sicke, thou must not faile to accompanie the same deuoutlie, bearing thy candel: & thou must glorie, & not be ashamed to accõpanie thy Lord, the King of the vniuersall world. And going on the waye, thou shalt praye for the sicke to whom it is carried, & yeeld thãkes to God that he hath vouchsafed to make vs worthy of so great a benefite, as

to leaue vs himselfe in this most excellent Sacrament.

This office, to accompanie this most blessed Sacrament whither it must at any time be carried, thou shalt performe as often as thou shalt meete it on the waie, lighting downe also from thy coache or chariot, if thou were in it.

When it ringeth to the Aue Maria in the morning, at noone, and at euening, thou shalt saie three times the Aue Maria on thy knees, and also those three verses, which

are

are sett downe in the dailie exercise, printed in the office of our Ladie, calling to minde, the Incarnation and Passion of our Lord IESVS CHRIST.

When at home, or in any other place, thou shalt heare the belle tole at the eleuation of our Sauiour in the high Masse, thou must be mindfull of the lifting vp of thy Redeemer on the Crosse, & kneeling downe lift vp thy mind to adore and worship him, and make a short praier vnto him, as

if he were preſēt before thee

As often as they ring for any one that is dead, thou muſt praie for him, and remēber that thou art to follow him shortlie, and therefore purpoſe with thy ſelfe to be in a readines.

When they ring againſt any tēpeſt, beſides that thou muſt ſpeedilie moue thy ſelf to prayer for that daunger, going in haſt to the Church or els performing the ſame in the place where thou art at that preſēt, thou oughteſt alſo to thinke vpon thoſe

thunders,

thūders, lightnings & feaers that shall be on that day, when Christ shall come to iudge the vniuersall world.

Accustome thy selfe, to those kind of prayers which the Saints doe call Iaculatorie, saying often in the day with thy hart or mouth (but yet verie softlie, when thou art in presence of others) some breefe sentence out of the Psalms, or other place of holy scripture, or els short prayers that may lighte thy vnderstāding, & reuiue thy affection towardes God in

euerie occasion that doth presēt it selfe: as for exāple; in the begining of euerie thing. *Deus in adiutorium meum intende. Domine ad adiuuandum me festina:* In thy difficulties, *In te Domine speraui non confundar in æternum;* In thy afflictions. *Saluum me fac Domine, quoniam intrauerunt aquæ, vsque ad animam meam:* In thy temptations, *Adiutor meus esto, ne derelinquas me:* In considering thy owne miseries: *Miserere mei Domine, quoniam infirmus sum:* In remembring thine owne sinnes,

nes, *Sana me Domine & sanabor*: Desiring to loue our Lord, *Diligam te Domine fortitudo mea*; In al thy doubts, *Deus meus illumina tenebras meas*. Wishing perseuerance to do good, *Deus meus es tu, ne discesseris à me*; and such like praiers, of which the Psalmes, and other bookes of holy scripture, & the soliloquies or ghostly aspirations of the Saints are full, as thou maist learne of thy ghostly father.

In the night time when thou dost awake, and canst

not ſleepe, let thy minde be occupied in God and ſpirituall thinges, neither doe thou giue place to any fleashly thoughts, but rather ſay ſome pſalmes, or thy beades, with deuotion.

When thou goeſt to bed, thinke that perhaps thou ſhalt not be aliue in the morning: and when thou doſt ariſe in the morning, that peraduẽture thou ſhalt not liue till night, & ſo thou wilt looke well to thy ſelfe.

Trafficking or labouring, endeuoure to occupie thy

minde on ſome ſpirituall thing, as in that which our Sauiour Chriſt, or any Saint did or thought, or in ſinging Pſalmes or ſpirituall ſonges.

Euery time that thou doſt goe or returne from doing any thing, eſteeme that thy Angell keeper is in thy cõpanie, & readie to help thee, counting al thy prayers and good workes: and thinke that thou art in the preſence of our Sauiour Chriſt, and in his companie.

Studie to drawe ſome fruite and ſpirituall meaning of

euerie thinge that is done, that happeneth, or thou ſeeſte: As for tilling the grounde, with what trauaile and diligẽce it is requiſite to till our ſoule that it may render good fruite to our Lord? Of a faire ſunne shining daie, what pleaſure it wil bee to ſee that eternall light of heauen, ſith this other doth ſo much delight vs? Of an obſcure and cloudie day, what a torment shal it be, to dwel for euer in eternall darknes, ſeeing that a littell miſtie water, doth ſo much diſcon-

tent

tent thee? And of a garden full of odoriferous & sweete flowers; how goodlie a thing it is, and how much God is delighted in a soule adorned with flowers, that haue sundrie colours of vertues; and how passing great the wisedome of almightie God is, for so much as we see so excellent arte and skill in a flower, or in one onlie leafe? and the like thou maist doe in all other creatures.

FOVRTHLY OF THE *particular exercise in the morning.*

IN the morning whē thou doſt riſe, firſt of all other thinges haue recourſe to God, requeſting him of his helpe, & betake thy ſelfe to prayer, before thou occupie thy mind in any other thing & amongſt the reſt of thy deuout prayers, remēber in particular to ſaie the, *Pater noſter*, *Aue Maria*, and *Creede*.

So ſoone as thou doſt

awake

awake occupie thy mind in God, and thinke that euen then thy Angell doth call thee, that thou goe with him to praiſe our Lord.

In putting on thy apparell, thinke vpon ſome ſpirituall thinge: AS for exãple, how in baptiſme thou waſt clothed with grace, & that thou art a pilgrime, & doſt goe towards the countrie of heauen.

After this kneeling downe in the place appointed for praier, firſt of al thãke God, that he hath preſerued thee that night, & kept thee till

this

this time, and doth bestowe so many benefits vpon thee.

Then pray him that he will defend thee that daie & euer from all sinne, and that thou offend him not at any time.

That he giue thee grace to fulfill alwaies his holy will, and to direct all thinges according to his best pleasure.

Offer vp thy self vnto him, & all that which thou art to doe, say, or thinke, with a pure intention, that al may be to his praise and gloire.

Commend thy selfe to the

moſt glorius Virgin, and to thine Angell keeper, to thy Saint protector, and to all Saints, ſaying ſome good prayer to this intent.

Afterwards for ſome ſpace of time make thy mentall or vocall prayer, according to the commoditie and capacitie which thou haſt.

FIFTHLY OF THE praier & exerciſe to be made at euening before thou lie downe to ſleepe.

AT euening after ſupper, or at ſome other

time,

time: reade, if thou be able a little of some deuout and spirituall booke, or of the Saints liues, or such like, and chieflie of the S. whose daie that is, thinking for some short space vpon the same, Before thou goe to sleepe. kneeling downe before some holie Image, first giue thankes to God for his benefits receaued in generall, and speciallie that daie, & withal demaunde grace and true light, to knowe and hate which is sinne; then next examen thy conscience of

what-

whatsoeuer thou hast dõne, saide, or thought that daie, and requeſt his diuine maieſtie to pardonne all the faultes and offences thou shalt find in thy ſelfe, making a ſtedfaſt purpoſe, with Gods helpe and aſſiſtance, to be more warie in time to come, & to cõfeſſe thee, with the firſt opportunitie of what is paſt.

In putting off thy apparel, thinke that for ſinne man was bereaued of grace, and that it is needeful that we caſt off our euil habits and

inclinations; or els think of some other good thing, or saie some deuout prayer.

SIXTLY OF THE *manner how to pray and behaue a mans selfe in the Church*

ENdeauour thy selfe to make thy prayers kneeling and with the greatest deuotion thou canst.

Going to the place of prayer, consider that our Lord is there present to behould what thou dost, & whither thou doe it as thou oughtest.

Hearing the peale to

Masse

Masse, or to the rest of the diuine seruice to which thou art to goe, lift vp thy mind to cõsider that thou arte to goe to pray and to assist, at the oblatiõ of the Sacrifice of the bodie and bloud of our Sauiour Christ IESVS, for the remission of thy sinnes, or els to praise God. And therefore thou must goe with greate contrition and deuotion.

Entering into the Church, when thou dost take holy water, lifte vp thy soule, and remeber that thou art bap-

tised,

tiſed, and what thou dideſt promiſe there at, and procure to wash thy ſoule from ſinne with teares, and pennance, purpoſing to lead a newe life hence forward.

In the Church behaue thy ſelfe with reuerence and feare of God, ſtanding in thy place, not in that of the Clergie, or appointed for anie other ſtate of mē, neither do thou ſit vnreuerētly, with thy backe towades the bleſſed Sacrament, nor approach not to the foote nor within the railes of the

Altars, and eſchew, being in the Church, whatſoeuer ſpeach, motion, geſture or acte, that may be thought irreuerent or vndecent.

Be attentiue to the diuine ſeruice, and looke not to any other thing, but to thoſe moſt holy myſteries, and ſuch things as haue deuotion.

At Maſſe be alwaies kneeling, and at the Ghoſpell ſtand vp right.

SEVENTHLY OF exercises to be done vpon holie daies, and other blessed times and Vigills.

BE carefull to spend the holy daies, not in vanities, but in good workes. Procure vpō feast-daies to heare Masse in thine owne parish-Church, and there to harken to such good lessons as be giuen thee, and vse what diligence thou canst, to be instructed in those thinges, which euerie christian is bound to know for his saluation, and be care-

ill to vſe the good ould
ſtome of offering at Maſ-
time.

Endeauour vpon feaſt-
aies, to heare Euenſong &
diuine ſeruice.

Endeauour to heare ſer-
ons & holy leſſons, not
nly vpon holy daies, but
pon all other dayes, when
hou canſt haue thē, & this
ot for curioſitie, but to
ake fruite thereby, going
ere to heare them, where
hou doeſt finde moſt in-
ard feeling: procuring alſo
ith greate diligence to put

them in practise.

When any feast or solemnitie of holy time is neere, as of Aduét, of Sexagesima, of Lent, & the like, see that thou renewe thy whole life and manners, preparing thy selfe to celebrate the same, with Confessiō, Cōmunion, and such other godlie exercises.

In euerie Sunday of Aduét remēber to doe that which a holy Bishop doth warne thee of, that is, to Communicate with great deuotion and pureneſſe: and the like

thou

thou muſt procure to doe vpon the Sundaies of Lent,

Vpon faſting-daies, thou muſt accõpany thy faſting with often prayer, and alſo with almeſ-deeds, if thou be able.

Albeit thou eate but one meale vpon faſting-daies, yet, as S. Auſtine doth warne thee, thou muſt not loade thy table with too great ſtore of meate,

That which thou doeſt ſaue in ſuch daies, and not ſpend in ſupper, it ſhall be very good to giue to the

poore for Gods ſake.

EIGHTLY OF GOOD *and godlie workes*

TAke delight in the workes of mercie, to doe almes, to viſite the hoſpitalles, thoſe that be in priſons, or ſick folkes, and by all meanes that thou maiſt to helpe the poore, chiefelie thoſe that be in neceſſitie.

Seeke to be of ſome holy congregation or company, of godly & vertuous men, ſo to do ſome good work & occupie thy ſelfe well, prin-

cipally

cipally vpon feaſt daies.

Be readie with that litell or much, that God hath giuē thee of worldly ſubſtance, & where thou doeſt wāt this, with thy owne labour and ſweate, to helpe the Churches, and ſpecially thy parish where thine owne church is, for the ornamēts and other neceſſities there of, that all things bee therein with ſuch decencie, as becōmeth the houſe of God.

When thou doeſt ſee thy neighbour to bee in any maniſeſt ſinne, or ready to fall

vse towards him thy dutiful brotherlie correctiō, or warning with charitie & discretion, thereby to gaine him.

Such as be noble, riche, men of high degree, & Gouernors, must be as it were guides and examples, to others of lower calling, in all sort of godly and pious workes.

If thou feele thy selfe moued to goe any holy pilgrimage, take aduise of thy ghostly Father, and omitt not in any wise to haue his benediction, according to

the auncient vse of the Catholike Church.

If thou goe any voyage, vse euerie morning, ere thou goe on thy way, to say those briefe & short prayers which are called *Itinerarii*, or iournal, and be printed in the office of our Ladie.

NINTHLY OF MEATE, *drinke, and apparell.*

EVery time that thou doſt goe to the table to eate, thou muſt thinke that thou doſt goe for neceſſities ſake, & ſay firſt the

ction that is in our Ladies office, & often giue thanks to our Lord, as is there also conteined: & if thou canst not say these things, say a *Pater noster*, & *Aue Maria*, making the signe of the holy Crosse vpon the table, & meate.

When thou dost sit downe or art at the table, think first of al before thou begin to eate, vpon that sinne which our first parents did comitt, by eating the forbiddē fruite: for this will serue as a bridel to refraine thine ap-

petite,

petite, & as a rule whereby to measure that action of thine.

Endeauour to be verie temperate, in eating, & drinking, sleeping, & clothing, in clining rather to too litle, then to too much.

Beware of pompe & pride of apparel, & of all sorte of vaine, & superfluous decking & triming: haue greate regarde vnto this, whether thou be a man or a woman, or of whatsoeuer els condition & degree.

FINIS.

A BRIEFE AND PROFITABLE EXERCISE, OF THE SEAVEN PRINCIPALL EFFVSions of the pretious blood of our Lord Iesus Christ.

WHEREWITH

VVe may exerciſe our ſelues all the dayes in the weeke in one of theſe ſeauen Effuſions, againſt the ſeauen mortall ſinnes. And to obtaine the ſeauen vertues contrary to the aforeſayd vices.

TRANSLATED

Out of the French into Engliſh, by

IOHN HEIGHAM.

At. s. Omers, Anno 1624.

THE FIRSTE
Effusion on Sonday.

FIRSTE vpon the Sonday, we are to haue in memorie the firste Effusion of our Lord and Sauiour IESVS, the which was in the garden of Oliuet. In this day ought the deuout soule to enter into this garden, & to contemplate as if he were present in spirit, beholding how the blessed

Sonne of God was there in maruelous sorrowe & agonie, whe to redeeme vs, miserable, and ingratefull people from the goulfe of hell, he was abandonned, and depriued, of all comfort, helpe and succour: of his heauenlie Father, of his Apostles which lay a sleep, of his neighbors, and kinsfolkes, and of all his frendes & acquaintance. Wherefore he had iust cause to say, *My soule is sorrowfull euen vnto death*. And as the Prophet Dauid saith: *My frendes &*

my Neighbours haue approached and stoode against me, and they that were neere me, stoode far off. To witt, the chiefe Priestes, and principall Doctours, to whom of loue, he had shewed & done so many workes for their good and benefit, and for whose sakes especially he was come into this world.

And seeing furthermore, that the merit of his dolorous passiõ, should nothing profitte the greatest part of the world, as the scripture saith *Many be called, but few elect* (albeit that one only

of his pretious bloode was ſufficient alone to ſaue the whole worlde) by this conſideration, and by the greate deſire which he had to accomplish our redemption, and to make ſatisfaction for our ſinnes, and to ſaue vs, he apprehended ſuch an agonious and exceſſiue ſorrowe, that there iſſued out of al partes of his bodie, abundance of ſweate conuerted into bloode, which peirced thorough his garments and ran downe vpon the earth. Then might he well ſay

with

with the holie Prophet, *My soule is replenished with euills.* And as Elias measured himselfe three times vpon the dead infant, saying. O Lord I beseeche thee, that the soule of this Infant may returne againe into him: so our Sauiour and redeemer IESVS, prostrated him selfe three times vpon the earth, praying deuoutlie vnto his Father, to reuiue our soules which were dead by sinne.

And then the deuout soule ought to approach, and

to ioyne him to IESVS CHRIST prostrat vpon the ground, and by amourouse compaſsion to lift him frō the earth, and to gather vp the droppes of his moſt pretious blood, and to poure them into the violl of his harte, saying deuoutlie the prayer which followeth.

The prayer for the first Effusio

I Salute the moſt noble & pretious blood running in greate aboundance out of the bodie of my Lord and Sauiour IESVS, being in

the gardé of oliuet in praier: repleate with maruellous and exceſsiue agonie, by the conſideration of his moſt bitter and shamefull paſsion, ſo neere approaching, which he was to ſuffer, for the ſatisfaction of all the offences and ſinnes, perpetrated & committed from the beginning of the world, & which euer shalll be cōmitted, to the latter ending of the ſame.

O moſt ſweete IESVS, humblie, I beſeeche thee, that by the vertue of this

bleſſed bloodie ſweate, thou wouldeſt cleanſe and purge my poore ſoule, defiled with diuerſe ſortes of ſinnes, which I haue often cõmitted by ſlouth, ignorãce, malice, negligence, omiſſion, faintnes of heart, ſinnes of my youth, and perdition of the pretious time in idlenes by thoughtes, wordes, and worldly occupations: that I may conforme my ſelfe to the wiſe mã, who ſaieth: *He which tilleth his lande ſhall be filled with breads: but he which purſueth idlenes, is a very foole*

wherefore

wherefore I should be most foolish and vnwise, if now I should not laboure by perfect amendemẽt of my life, to gather vp the droppes of thy most precious blood, which thou hast shed for my redemption.

Wherefore, sweete IESV, I humblie beseeche thee, by the vertue of thy sacred blood, shed in the garden of Oliuet, thorough ardent loue, that it may please thee to giue me the vertu of diligence, and the feruor of deuotion: illuminate my vn-

derstan

derstanding & inflame my affectiō in the loue of thee: that for the time to come, I may diligētlie, attentiuelie, & deuoutlie, be vigilant, & watchfull in Prayer, in hearing of Masse, in saying my houres, or other diuine offices and vertuous operations: fruitefullie also to emploie my time, in workes of pietie, pittie, and mercie, to thy honour, and glorie, to my saluation, and edificatiō of my neighbour.

True it is, o my Lord, that full often doest thou ensei-

gne

gne me, often to call vpon thee, and dooſt further incite me, by promiſing to heare me, ſaying. *All thinges whatſoeuer you ſhall aske in prayer beleeuing, you ſhal receiue.* Wherefore hereafter I will be more diligent, by the helpe of thy grace, the which for this purpoſe, I will euer ſeeke and require, vntill I may attaine.

Furthermore, my ſweete Sauiour IESVS, for the great ſorrowe, anguiſhe & oppreſſiõ of thy bleſſed hart, for all thy ſighes, groanes,

and

and droppes of bloodie teares shed in this garden. I adore thee, loue thee, and laude thee, beseeching thee by thy excessiue sorrowe, and abundant effusion of thy precious blood, to driue vtterly from my hart, all foolishe, and worldlie vanitie, mirthe, ioy and disordinate pastimes, that I may be wholie estranged from all such vanities, & to say with the Prophet. *Turne away myne eyes, Lord, leaſt they behould & looke after vanities* And cõfort me, I beseech

thee, in all my tribulations, as thou hast promised me, saying; *I am with him in tribulation: I will deliuer him, and will glorifie him.* Giue me also true and holie Compunction, and teares of Contrition, and of loue, the which I desire with the Prophet, saying: *Who shall giue vnto myne eyes a fountaine of teares, that I may weepe both day and night.*

O sweete IESVS, let the continuall memorie of thy dolorous Passion, wholie swallow me vp in the zeale,

and ardour of thy loue, and such zeale as thou hadest of thy Fathers house, such zeale lett there be in my soule towardes thee, that I may not think but of thee, and euer to repose by grace and loue, wholie in thee, Amen. *Paternoster. Aue Maria.*

THE SECONDE *Effusion on Monday.*

SEcondlie on Monday, we must consider and contemplat, how foure Sarjants, voide of all pittie, dis-

poiled

poiled our Sauiour IESVS. And how theſe foure murderers, cruell as Lions, bound him ſtreightlie, and villanouſlie to the Piller, and as foure greedie wolues, hongring, & thirſting for the blood of this innocent lambe, moſt inhumanly ſtripped him, beate him, ſcourged him, woũded him, nd tore his tender and virginall flesh, with thornie oddes, ſcorpiõs and whipes of iron, in ſuch ſort that here was no whole parte in all his bodie, wherefore,

rightlie might he say. *They haue stroken me, and wounded me*, so that from the sole of my foote, to the crowne of my head, there was no whole place in me.

And then the deuout soule, ought with teares and sobbes to say. He hath nether forme nor beautie left him, for blood which powreth downe on euery side, and his body altogether disfigured: we haue seene him as hauing no sighte, and his face all bespitt and defiled: we haue esteemed him as a

Leaper

Leaper, ſmitten of God and humbled: but he it is who is wounded for our iniquities, and peirced for our ſinnes. The figure hereof was the good Iob, who was ſtroken full of vlcers and ſoares, from the ſole of the foote to the top of his head. And in this māner was our bleſſed Sauiour in his flagellation, which the good Chriſtian conſidering, he may make his praier ſaying

The prayer for the 2. Effuſion.

I Salute the moſt worthie, and pretious blood,

which ranne in great aboū-dance out of the noble bodie of my redemer and Sauiour IESVS, being moſt hardlie bound to the Piller, and moſt cruellie beaten, and ſcourged, in ſuch lamē-table wiſe, that al his ſacred body was ful of woundes, and no parte remayned entire, frō the ſole of his foote, to the crowne of his head.

O moſt patient IESVS, I beſeeche thee, that by the vertu of thy moſt holie blood, powred out in ſuch great aboundance, and ſoiled,

& fowled vnder the feete of those fellons, tirants, and murderers, and by thy vnspeakable meekenes, & patience, vouchsafe to pardon me all my sinnes, and enormities, which I haue committed thorough ire, malice, rancour, impatience, periurie, blasphemie, iniurie, contumelie, reproache, opprobrie, indignation, and desire of vengeance, by the which I haue full often haynouslie offended thy diuine majestie. And most hartelie I beseeche thee, O

my Saniour, to giue vnto me, the vertu of ſweetnes, benignity, mãſuetude, meekenes, ſupportation, tolleration, and perfect patiẽce: to the end that I may be euer hereafter, more aimable, peaceable, ſweete, affable, beninge, and gentle to all perſons; as thy bleſſed Apoſtle S. Paule coũſelleth, ſaying: *Beare yee one an others burthẽs, and ſo you ſhal fulfill the lawe of Chriſt.* And that ſo I may be a faithfull obſeruer of the lawe of my ſweete Lord IESVS CHRIST.

O moſt bening Sauiour, and redeemer, I adore, laude, and giue thee thankes, for the great shame which thou ſuffredſt, being naked before all the world, and for that thou wouldeſt be mocked for the shame of my ſinnes: giue me grace, I beſeeche thee, clearely, and entirelie, to declare all my ſinnes in Confeſſion, and not to appeare before thee at the hower of my death, naked of vertues, merits and good workes. And I render thee hartie thankes,

for all the dolours, which thou ſuffredſt in thy hard flagellation, and for all thy droppes of blood which thou haſt shed for the ſatisfaction of my ſinnes: beſeeching thy goodnes, from the bottom of my harte, by the merits of thy bitter ſcourging, of al thy woũdes, and effuſiõs of thy pretious blood, at the houre of my death, to deliuer me from all ſinne and paines, that being all pure and cleane, purged and washed from all ſpots of ſinne, I may de-

part

part out of this present life, into euerlasting glorie, there to laude, and glorifie thee for euer.

I beseeche thee also, sweete IESV, that to conforme me to thy dolorous Passion, I may for the loue of thee, tollerate, and beare patientlie, and in humilite of hart, without murmuring, or contradiction, all iniurie, derision, confusion, villanie, detraction, persecutiō, and generallie all aduersitie and tribulation, and thy Fatherly correction, such

as

as thou shalt please to send me; and alwaies for the same, without end to laude thee, and to rẽder thee perpetual thankes and praises. Amen. *Pater noster*, *Ave Maria*.

THE THIRDE *Effusion on Tuesday.*

THIRDLIE on Tuesday, we ought to thinke and meditate, how the blessed Sonne of God, was attiered with a vestment, or purple mantell, and how

those

those fellons, and cruell butchers, impoſed vpon his holie and reuerend head (which is the honour of Paradiſe, the mirrour of Angels, and the patterne of all beautie) a ſharpe Crowne of Thornes, verie peirceing, ſmitting thereon with ſtaues, to enforce thé with violence, to peirce his venerable head, ſo that the thornes did paſſe into his braines, wherwith his cleere and beautifull face was al bloodie, and on euerie ſide goared, and they afterwards

impudently, spitt in his holy visage, and mocked him, in so much that he was made the most deformed, and disfigured, that euer was beheld.

To conforme himselfe to this article, and to reduce into memorie, this third Effusiõ of the sacred blood of our Lord and Sauiour, call to minde these figures: how Sampson was mocked of the Philistians, and imprisoned amongst thé. Note also, sleeping in his Tabernacle vnconered, was mock

ed

ed of his ſonne, & for this was accurſed of his Father. Elizeus was derided of the little children, ſaying. Goe vp bald-head; and for this deriſion they were curſed of him, and torne in peeces by two wilde Beares. And by theſe perſonages, which were ſo mocked, is ſignified our Lord, who was alſo mocked of his enimies in his paſſion. We may likewiſe call to minde, that which is written in the Canticles: ſaying Goe forth thou daughter of Sion, & behold the

King Salomon with his crowne, where-with his mother (that is the Sinagogue of the Iewes) hath crowned him in the day of his espousales. And thē the deuout soule may say, in great bitternes, & profoūde humilitie, as followeth.

The prayer for the third Effusio

I Salute the most noble, and pretious blood, running downe aboundantlie, from the blessed & reuerēd head, of my Lord and Saiour IESVS CHRIST, to wash

and purge my ſoule from all my ſinnes. O moſt noble, & moſt patient Sonne of God, King of heauē and of earth, my God, and my Creator, humblie I adore thee, and glorifie thee. For me thou haſt ēdured many mockeries, iniuries, and villanies, being cloathed with a purple mantell, crowned with a crowne of moſt pricking thornes, holding in thy hand (inſtead of a regall Scepter) a light, and rotten Reede. Alas my moſt clement and meeke Saui-

our IESV, how much paine and torment haſt thou ſuffered for me in thy bleſſed head. Alas my God & deere ſpouſe of my ſoule, it is my ſinne that hath cauſed thee this maruellous dolour and afflictions.

O good IESV, for the great torment, dolour, vituperie, deriſion, opprobrie, & effuſion of thy moſt pretious blood, in this agonion, I adore thee, and thanke thee, for thy profounde humilitie, and infinite goodnes in the merit of this effuſion:

humbly

humbly beſeeching thee, that thou wilt pardon al my ſinnes, which I haue committed thoroughe pride, preſũptiõ, arrogancie, vaine glorie, oſtentation, diſordinate appetit of honors, põpe, worldlie glorie, eſtimation of my ſelfe, diſobedience to others, and all other brãche of Pride, to the ẽd (after the coũncel of Saint Paule) I eſteeme not too much of my ſelfe; *Be not* (ſaith he) *wiſe in your owne conceite, but feare* by the which feare I may (by thy grace) obtaine the

noble

noble vertu of humilitie, which is the foundation, & garde of all other vertues: and that I may euer thinke humblie of my ſelfe, & cõtemne all worldlie honors, and vaine glorie, and euer deſire to be cõtemned, deſpiſed, and counted moſt abiecte, ſaying with the Apoſtle: *I reioyce in myne infirmities.*

O ſweete IESVS, giue me from henceforth, a hart cõtrite, humble, and obedient to thy holie commandements. Giue me a hart ac-

cording to thine owne hart, which may be transperced with such ardent charitie, & cordiall compassion, that I may be alwayes mindefull of thee, studie to please thee, euer to repose in thee, & neuer to be separated frō thee. Amen. *Pater noster. Aue Maria.*

THE FOVRTHE *Effusion on VVensday.*

FOVRTHLY on wensday, we ought to call to memorie, and to meditate, how our Lord and Sauiour Ie-

svs, was led forth of the Cittie of Hierusalem, accompanied with two notorius Theeues, towardes the mount of Caluarie, bearing vpon his shoulders a heauie, and waighty Crosse, of fifteene foote longe, which put him to maruellous paine and trauell, and caused a verie great and greeuous woūd, in his sacred shoulder: in so much that the blood ranne aboūdantlie downe the midle of his back: & so was he led, pul-

led,

led, & pushed forward, very rudely, & forcebly, with great shame, wearines, & paine, vnto the mouut of Caluarie to be crucified.

In figure hereof, Abrahã tooke the wood of the sacrifice, & laid it vpon the shoulders of Isaac his sonne, to offer him vp to God. And our Sauiour being come to the end of his way, vpon this hil of Caluarie, there was presented vnto him (to refresh and cõfort him) most bitter gaul & vineger, as the Prophet

fore-

foretold saying. *In my thirste, they gaue me vineger to drinke.*

The deuout soule, to cõforme him selfe to this article, ought to goe forth of the estate of all sinnes and vices, by an earnest detestation of them, and vtterlie abandoning this wicked, vnhappie, and wretched world: and with hartie contrition and repẽtance for his sinnes, in bitternes of soule, and great compassion, ought he to goe alonge with his Lord

God

God, and with the dolorous Virgin Marie, and helpe him carry his crosse, and to gather vp the drops of his pretious blood, which rāne from his sacred shoulders, and from his whole body, sorely bruſed and wounded, thorough the great trauaile and payne which he ſuſtained, in this hard & opprobrious voyage, in ſo much that he fel on the earth vnder the Croſſe, thorough great weaknes, debility, & faintnes, being in a manner halfe dead, Wherefore that

we may be partakers of the merits of the same blessed passion of our Saviour IESVS Christ, let vs say deuoutly this prayer following.

The prayer for the fourth Effusion.

I Salute the most precious blood of my Redeemer IESVS, the which he shed forth going towardes the mount of Caluary, to receaue that most cruel and shameful death for my sinnes, bearing that heauy

Crosse

Crosse vpon his shoulders, so pittifully torne, brused & wounded: which Crosse was so great, and weighty, that the Sonne of God fell to the ground vnder it.

O my soule goe thou by the side of thy sweet louer, and Lord, & behould how for the loue of thee, he is ouercharged with this ponderous Crosse, hauing laide all thy sins vpon his shoulders, to carry them to the mount of Caluary, to faste and nayle them to his holy Crosse, & to reconcile thee

in his blood, to his heauenly Father.

Behould, O my ſoule, how thy Sauiour IESVS, by the burthen of his croſſe, and great feeblenes, by the debility of his body, ſo far ſpent, and ouerwearyed, is not able to go any further, but with exceeding payne, and dolour. Haue then pitty and compaſſion on him, in all his paynes, agonyes, and calamityes, and aſſiſt him to beare & ſupport his Croſſe, by bearing thy own croſſe of pennance, and of

all tribulation, and aduerſi-
ty, voluntarily, and pati-
ently, for the loue of him,
ſaying:

O moſt ſweet Ieſus, who
wouldeſt beare thy Croſſe
in great doulour and payne
with ſo many improperati-
ons, illuſions, and diriſions
of thyne enemies; humbly
I beſeech thee, that by the
ſame ſufferance, dolour and
trauaile, which thou ſuſtai-
nedſt in bearing of thy hea-
uy Croſſe, to giue me gra-
ce in this preſent life, glad-
ly to beare my croſſe of pe-

nance, and of all ſufferance, that I may neuer be ſeparated from thee, but willingly and meekely in all patience, to follow thee to the death, and with thee to dye vpon the croſſe, fullfilling thy holy councell, ſaying: *If any man will come after me, let him take vp his Croſſe dayly and follow me.* And againe: *He that doth not beare his Croſſe, and come after me, cannot be my diſciple.*

O deere IESV, I beſeech thee, by the drinke & bit-

ter liquor, which in greate malice was giuen to thee on the mount of caluary, for comfort and refreshing after thy labour and hard trauaile, that thou wouldest pardon all my offences, which I haue cõmitted by the sinne of Gluttony. For well I know it to be thy wil, not only by thy owne holy example, but also by the doctrine of thy blessed Apostle which admonisheth vs, *That we walke honestly and vertuously, not in gormãdising and wantones*. And in

another place he sayth: *I chastice my body and bring it into seruitude*. Which I alas, haue euelly obserued, exceeding in drinking, & eating, such exquisite and delicate dishes; in multitude, & variety of viandes, and delectable licours: in violating, and breaking the fasting dayes commaunded, and dayes of abstinence.

Wherfore giue me good Lord, the vertue of temperance, sobriety, and Christian abstinēce, both in my eating and drinking, & al-

wayes to haue a holy mean and meaſure, both in the quantity, & quality, wherby I may hould in ſubiection, my body, and ſenſualitie, to the ſpirit & reaſon: and to be more vigilant in prayer, meditation, and contemplation, of ſpiritual, diuine, & heauēly thinges, and other vertuous and profitable indeuours: and to be ſo much more diligent and feruent, deuoutlie & reuerently to accomplishe thy diuine ſeruice, to loue, honor, and laude thee for

euer more, Amen. *Pater noster. Aue Maria.*

THE FIFTH EFfusion on Thursday.

FIFTHLY, we ought to haue in minde & thinke, how the blessed Sonne of God, being arriued at the mount of caluarie, much trauailed, wearied, and exceeding feeble, was by those fellons, & murderers, rudelie and cruelly despoiled, whereby all his former woundes were renewed, & began to bleed

a freshe, by reaſon that his coate cleaued faſt vnto his bleſſed body, the which was a maruellous paine and torment vnto him, for in this violent extraction of his robe, the blood ran downe a new, frõ all partes of his bleſſed bodie.

The figure hereof was shewed, when Ioſeph was deſpoiled by his bretheren, and his coate dipped in the blood of a kidde. To comforme himſelfe to this article the deuout ſoule ought to ſay this prayer following.

The

The prayer for the fifthe Effusion.

I Salute the moſt pretious blood of my Sauiour IESVS, shed forth aboundantlie on the mount of Caluarie, by the rude, and violent extraction of his coate, which held and cleaued ſo faſt vnto him, that all his pretious woundes were renewed, & the blood dropped downe from his bleſſed bodie vpon the grounde.

I beſeech thee, moſt ſweete

IESVS, for that willinglie & voluntarilie, thou wouldeſt be vncloathed and diſpoiled nakedly before all the world, ſuffering, great ſhame and confuſion for the ſhame and cõfuſion of myne offences, and to enriche me, wouldeſt be depriued of all kind of comfortes, make me to be intirelie diſpoiled of all kinde of wordlie contentments, ſo farr as they are ether cõtrarie, or hurtfull to my ſaluation, to the end that in all nakednes, I may follow

low thee, nakedlie crucified on the crosse.

And pardō me, I beseeche thee, all my sinnes & excesses, which I haue committed in my apparell, ornaments, and habits of superfluitie, and in my garments, and in all other thinges exceeding myne estate, that I may say with Saint Paule. *I haue made all thinges as detriment, and doe esteeme them as doung, that I may gayne Christ.* And lett me not appeare naked of al vertues, merittes, and good

workes

workes, before thee, at the houre of my death, and dreadfull day of iudgment. And by the vertue and Effusion of thy moſt noble & pretious blood, vouchſafe to blot out all my ſinnes cõmitted by auarice, and diſordinate loue towards temporal goodes. Which greedy auarice hath made me fall from thy grace, and depriued me of the participation of thy heauenly kingdome; for as the holy ſcripture ſayth: *Neither the couetous nor extorſioners ſhall poſ-*

ſeſſe

ſeſſe the kingdom of God. And our Sauiour alſo ſayth in the ghoſpell, *I ſay vnto you it is a hard thing for a rich man to enter into the kingdom of heauen, it is more eaſy for a Camell to goe through the eye of a needel, then for a rich man to enter into heauen.*

O my bleſſed Redeemer IESVS, the louer of holy pouerty, who haſt through all thy life, from thy firſt entrāce into this world, vnto thy death, beene a true and perfect obſeruer of this holy precept, giue me thy

grace

grace to be poore in ſpirit, and illuminate my vnderſtanding, to know and contemne, for the loue of thee, the vilenes, abuſion, & deceptiõ of temporal riches, and of all honour, glorie, pompe & worldly dignity: and to place all my harte, care, and cogitation, in the obtayning of ſpirituall riches, wherby I may poſſeſſe the euerlaſting and eternall treaſures, and to be of the number of them, of whom thou ſpeakeſt in the ghoſpel, ſaying: *Bleſſed are the*

poore

poore in spirit, for theirs is the kingdome of heauen.

THE SIXTHE EFfusion on Friday.

SIXTHLY, the deuout soule ought to thinke, meditate, and cõtemplate, how our Sauiour and Redeemer Iesvs, all the time they were preparing the crosse, sett himselfe vpon the earth, on both his knees, praying to God his Father, that he wold receiue his oblation and sacrifice, to witt, his most ignominious and bitter death, for

the reconciliation of all poore ſinners, and for the remiſſion of their ſinnes. And how afterwards thoſe inhumane murderers tooke him, and furiouſlie threw him vpon the croſſe, wherон he ſpread his ſacred armes of his owne accorde: and how his bleſſed handes and feete, were ſtreightly, and violétlie ſtretched vnto the holes, and hardlie faſtned with boiſterous nayles, which put him vnto maruellous paine, and intollerable torment.

The figure hereof was the Serpent of Bras, which Moyſes cauſed to be made, and ſet it vp for a ſigne, ſo that all thoſe which were ſmitten with any diſeaſe, looking thereon, were healed: likewiſe our Lord and Sauiour, being lifted vp and hanging on the croſſe, his pretious blood ranne forth aboundantly on the earth, as if it had beene forthe offoure fountaines, or riuers.

Behould here the ſigne eleuated, whereof the Pro-

phet

phet foretould saying: *Our Lord God shall lift vp a glorious signe amonge all nations.* And now cõtemplate how in all his paines, and excessiue dolours, as a meeke lambe he is silent and saieth nothing, vnles it be to pray vnto his blessed Father for his enimies, for their conuersion, and saluation.

Wherfore the deuout soule, ought here to rest him selfe, and depeelie to weighe and consider the exceeding ardour of loue and charitie, which the

blessed

bleſſed ſonne of God hath expreſſed and shewed vnto him hanging vpon the Croſſe, and pronouncing thoſe ſeauen ſacred wordes and holie ſentences. And with how great patience, he gaue and reſigned vp his holie life.—And how much, and how many lamentations, teares, ſighes, & bitter groanes was then to be heard of his dolorous mother (for then was performed the prophecie of holie Simeon, who ſayed that the ſworde of ſorrow

ſhould

should pierce hir ſoule) & of his other frendes: behouldin g him in ſuch pittiful paine, and ſo cruellie faſtned on the croſſe, pierced & wounded for the ſatisfaction of our ſinnes. And then ought he to ſay with a hart contrit, dolorous and replenished with compaſſion, and teares of true loue, this deuout petition following.

The prayer for the ſixt Effuſió.

I Salute the noble blood of my amourous louer, rū-

ing

ing aboundantlie as foure riuers, out of his pretious body for my redemption, and for the satisfaction of my manifold offences. O good IESV, for this maruellous charitie, bountie, and mercie which issued out of thy bountifull hart, and for that thou wast stretched for vs vpon thy crosse with such extremitie, and fastned theron with such boisterous nayles, and for all thy bitter sorrowes, paines, and dolour, & for the multitude of thy stripes, inin-

ries, blaſphemies, ãguishes, and oppreſſions of thy ſweete and gentle hart, and for all thy afflictions and tribulations which thou pacientlie endureddſt, and principallie in theſe three howers, hanging rufully naked betwixt two Theeues, as their head or Captaine: I adore thee, praiſe thee, bleſſe thee, and render thee humble thankes, praying that thorough thy grace, my olde concupiſcéce may be crucified with thee, and that the body of

ſinne, may be mortified and quite diſtroyed in me.

O moſt ſweete IESV, I hartelie beſeeche thee, for all the ſtripes, dolours, and paines, of thy bleſſed bodie, & for all the droppes of thy moſt pretious blood, which thou vouchſafedſt to shed, euen to the vtmoſt drop, in ſo much that with thy pretious blood, the Groſſe and the earth were died wholie red: that it would pleaſe thee to take from me, all enuie, detraction, obloquie, diſaffection,

hatred,

hatred, and hard opinion of my neighbour, and to pardon all my offences cõmitted by enuie. For wel I knowe, thou hast admonished me by thy holie Apostle saying: *Lay aside enuies and all detractions.* And Salomon sayeth. *Hatered and enuious haue perished together.* And therefore, my most amourous and dearelie beloued louer, giue me most ardent, perfecte, inuiolable, and perpetuall charitie, and so fullie replenish my soule here with, that I may first

in all thinges perfectly loue thee, and next my neighbour intirely in thee, and moſt purely and ſincerely for the loue of thee. And that I may from the very bottom of my hart for the loue of thee, pardō al thoſe which haue any way offended me, and doe any way hate me: & both to wiſhe them, and doe them, all kinde of good, to the vtmoſt of myne abilitie; as S. Paule admoniſheth ſaying: *If thine enimie hunger, giue him meate: if he thirſt giue him*

drinke

drinke.

O moſt bening IESV, I beſeeche thee by thy vnſpeakable charitie, and infinit mercie, that thou wouldeſt ſo inflame my hart, and wholly ſwallowe it vp in thy loue, that I may neuer be ſeparated from thee. Drawe my hart alwayes vnto thee, and ſuffer me not to be vanquished by any temptation, nor ſurmounted by any manner of aduerſitie: defend, fortifie, and deliuer me from all ſinne, and frō the aſſaultes

of mine enimies: gouerne & direct me in all mine affaires, and in all thinges, take vnto thee the totall possession of me. Giue me the grace so to be inwardly wounded with thy loue, & pittifull passion, that in all thinges, and in all places, I may still see and behould thee crucifyed for me, that my hart may by loue perpetually be vnited vnto thee, saying with the Prophet Dauid: *It is good for me to be vnited & conioyned to my God, and to put my trust*

and confidence in my Lord.

And furthermore I beseeche thee, most sweete IESVS, for all those whō thou hast suffered thy most bitter death and passion (to the end that the meritt of the same, and of thy exceeding charity, may neither be lost, nor perish in them) to comfort all those which are in any trouble or affliction; to support & strēghten them which are in any temptation: and all those which are in thy holy grace, vouchsafe to confirme

them. Conuert againe all such as by imbecillity are fallen, & all sinners which runne astray, and saue vs, and glorify vs altogeather, to the end that we may eternally laude thee, and perpetually loue thee, Amen. *Pater noster, Aue Maria.*

THE SEAVENTH *Effusion on Saturday.*

SEauenthlie, vpon the Saturday the deuoute soule ought to embrace his meeke Lord louingly with

his

his hart, and to consider and contemplate the bitter and dolorous departure of his sweet Redeemer and Sauiour IESVS, when his vermillian cheeks & lippes began to waxe pale, his sacred eyes to send forthgrosse, and cloddy teares, his holy mouth to be drawen togeather, his reuered head to encline and hang downward, and finally his most blessed soule to depart out of his body.

The deuoute soule contemplating hereon, ought

to be mollifyed, and with compaſſion to melte, & be quite reſolued into teares, conſidering this ſharpe & bitter death of our bleſſed Lord & Sauiour, & ought alſo to dye with him ſpiritually vnto the world, and to forſake and leaue all ſin, to liue with him eternally.

The deuout ſoule ought alſo to thinke, that after his death and paſſion, thoſe wicked & fellonous Iewes, were not yet fully ſatisfyed with thoſe dolours, paines, torments, abuſes, and con-

tumelies,

tumelies, which already in his life tyme, they had inflicted vpon him: but alſo after his death they adde new torméts vnto his bleſſed body, & with moſt execrable cruelty, they pierced his ſacred ſide, vnto his very hart, whereout iſſued water and blood, as ſayth S. Iohn: *One of the ſouldiers with a ſpeare opened his ſide, and incontinent there iſſued forth blood and water.*

Thinke, what torment, dolour, anguiſh, ſorrowe, and affliction, this ſtrooke

to the tender hart of his blessed mother, who was there present. Wherefore to conforme himselfe to this article, let the deuout soule, with great compassion, dolour, and compunction, hartily say this prayer following.

The prayer for the Seauenth Effusion.

I Salute the most noble, pretious, and prizeles blood, which issued out of the righte side of myne amorous Sauiour IESVS, hanging

hanging dead vpon the Croſſe, by the which blood he hath made full ſatisfaction vnto the diuine Iuſtice, to recouer and redeeme vs from euerlaſting damnation.

O my Lord, my God, the hope, & health of al the world, the Creatour of all creatures, who of thy incõprehenſible loue, wouldeſt dye a moſt bitter & ſhamfull death, for me a vilde, miſerable, and ſinnefull creature, giue me grace, ſweete IESV I beſeech thee,

that

that I may dye ſpiritually with thee, and that at the hower of my death, thou receiue my ſoule vnto thy mercy.

O moſt ſweet IESV, I recommend my ſoule, and my body into thy handes, extended on the Croſſe, peirced, nayled, and all bepurpled with thy pretious blood. And I aske in all profound humility thy holy grace, that in the laſte hower of my life, I may with good vnderſtanding, and perfect memoric, with

firme fayth, and assured hope, recõmend my soule vnto thy mercy, sauuegard and sacred protectiõ. And that I may be worthy to heare that sweet and comfortable voice: *This day thou shalt be with me in Paradise*.

O my amorous Redeemer, who dideſt permit (after thou waſt dead) thy bleſſed ſide to be opened with a lance, whereout did iſſue both water & blood: vouchſafe deepely to woũd and pierce my ſoule, with

the

the launce of thy diuine loue: to the end that at the howre of my death, I may be worthy to receiue thy bleſſed body, in the moſt holy and bleſſed Sacramẽt, as a ſpirituall foode againſt the euerlaſting famine, & thy pretious blood, for cõfortable drinke, againſt the eternall and vnquenchable thirſt.

In the opening of thy ſacred ſide, O my gratious Lord, thou haſt opened to thyne elect, the gate of Paradice, and of eternall life.

life. I beſeech thee deare IESV, haue not memory of my ſinnes & iniquities, leaſt this gate and entry be ſhut and cloſed againſt me for myne offences, which thou haſt mercifully opened to all poore ſinners, penitents and repentants: but receaue my ſoule at the hower of my death fauourably vnto thy mercy, and place it with thee in perpetuall ioy and felicity.

And furthermore ſweet IESV I beſeeche thee, for the honor of al thy paines,

dolours,

dolours, death, and paſſiō, and for the Effuſion of thy moſt pretious blood: that thou wouldeſt pardon me all my grieuous ſinnes of carnality, committed in thoughts, wordes, deedes, or motions, by my diſordinate affection of concupiſcence, and ſenſuall delectation. And that I may follow and performe the councell of S. Paul ſaying: *Mortify your ſinnefull members*. And againe: *If you liue according to the flesh you ſhall dye, but if by the ſpirit*

you ſubdue the workes of the flesh, you shall liue.

Giue me, deare IESV, I beſeeche thee, this faire Angelicall vertue of Chaſtity, of Continence, Purity of ſoule, and body. Sweet IESV, mortify and kill in me all vices, all motions, and prouocations to concupiſcence and carnal affection. Take from me I beſeeche thee, all that which is vnlawfull, diſordinate, & diſpleaſing to thy diuine maieſty: and giue me a harte moſt ſimple, cleane pure,

feruent, diuine, and conformable to thy owne hart, which no vicious, nor disordinate affection, may euer infect, soile or maculate.

My Lord, my God, & most compassionate spouse of my soule, I beseech thee, to keep & defend me from all wicked, vnlawfull, and vicious deedes: from all vnseemely, vncleane, and hurtfull take, and from all euill, fleshly, and filthie thoughtes, that I may worthely and faythfully serue

thee,

thee, in all pureneſſe of ſoule and body.

Sweet IESV, take the whole poſſeſſiō of my hart vnto thee, and giue me either thyne owne harte, or make this hart of myne cōformable vnto thyn, to the end that all my thoughtes, willes, and deſires, may alwayes be in thee, & to thy honour and glory, and that I may perpetually repoſe in thee, ſaying with the Prophet: *My ſoule ſhall reſt and ſleepe in peace.*

Finally, moſt merciſull

IESV, I pray thee for the ſoules of my parẽts frẽdes, and benefactors, and generallie for al the ſoules, in the fire of Purgatorie; humblie beſeeching thee, by thy clemẽcie, goodnes, and infinite bountie, & by the merit of thy moſt holie death and paſſion, to deliuer and releaſe them of their paines & torments, and to giue them perpetuall & euerlaſting reſt. Amen. *Pater noſter. Aue Maria. Credo.*

FINIS.

PREVILEGE.

PHilippe par la grace de Dieu Roy de Caſtile, d'Arragon, &c. permettons de grace eſpecialle à IEAN HEIGHAM d'Imprimer, ou faire imprimer les ſix liures Spirituelles en Anglois, à l'excluſion de tous autres, pour l'eſpace de quinze ans, commençant le 1. de Iullet 1612. à peine de cõfication & amende mentioné en ledit Prouilege.

Signé

LE COMTE.